

Scott, Elizabeth

Historical Sketch of Hawfields-  
Presbyterian Church.

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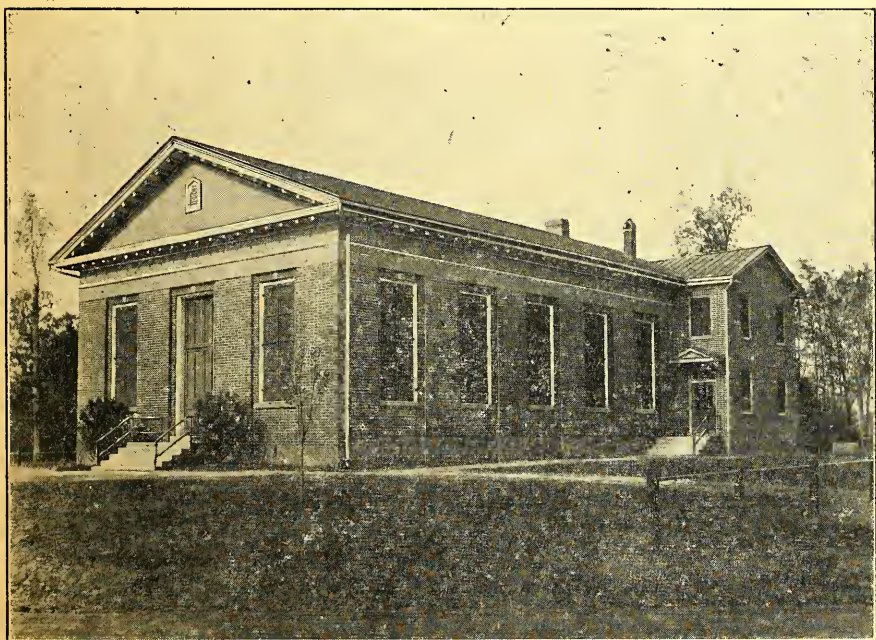




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**Historical Sketch**  
**of**  
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**Church**

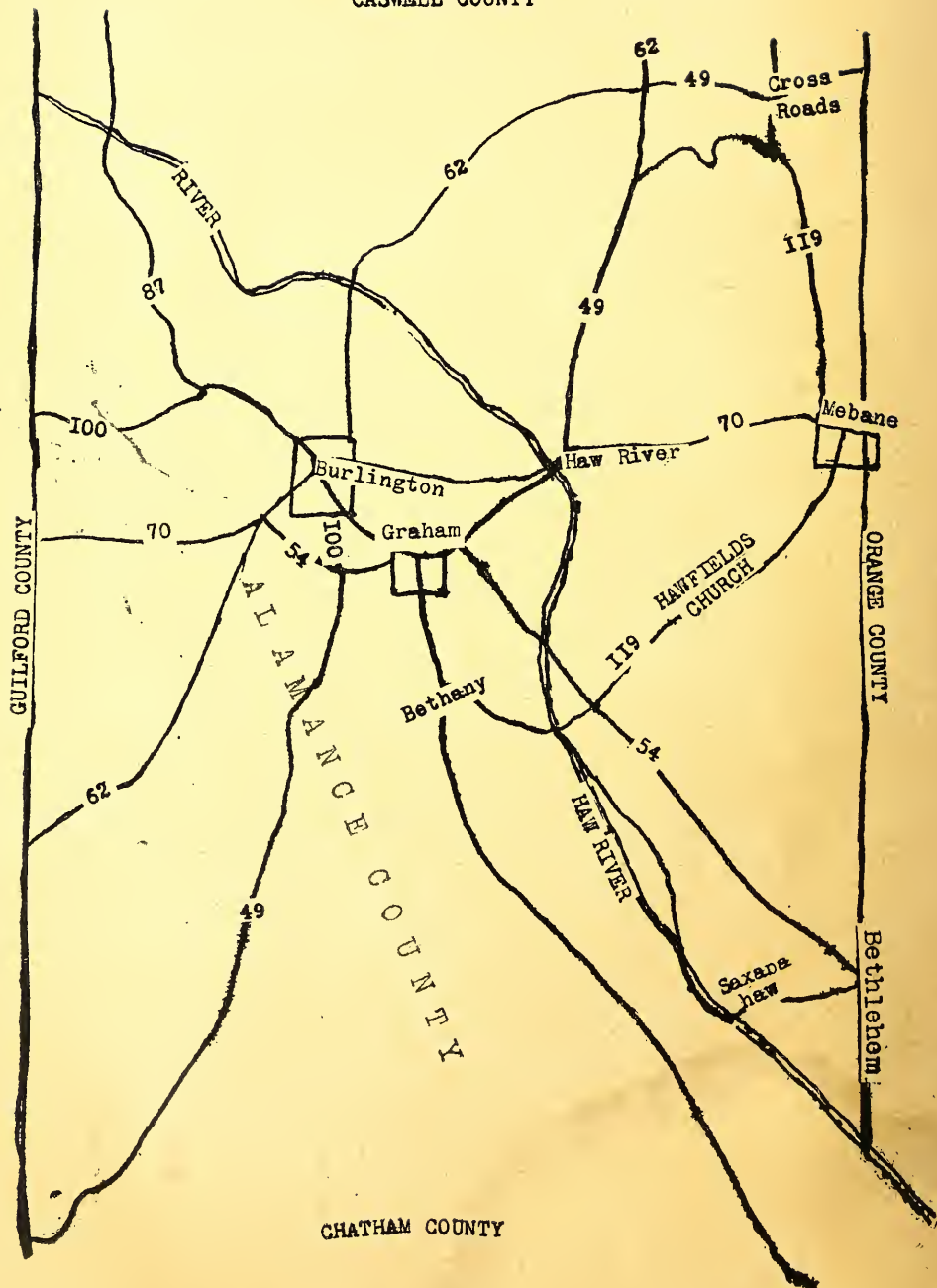




THE PRESENT CHURCH (1852)  
WITH THE  
SUNDAY SCHOOL ANNEX (1924)

MAP SHOWING HAWFIELDS CHURCH

CASWELL COUNTY





# Historical Sketch

OF

## Hawfields Presbyterian Church

BY

ELIZABETH SCOTT (MRS. GEORGE CARRINGTON)  
When High School Student

Brought Down to Date By  
MRS. R. W. SCOTT *and* MRS. W. KERR SCOTT

With Excerpts From History By  
MILDRED WHITE  
(Written When Student at Woman's College)

## FOREWORD

After careful study of all available records and making use of other sources of information we offer this sketch of Hawfields Church, its ministers and some of its accomplishments throughout the years of its history.

Doubtless there are omissions and, perhaps, misstatements due to incomplete knowledge of the facts for which we ask your forbearance.

MRS. W. KERR SCOTT, *Historian*,  
MRS. R. W. SCOTT, *From Auxiliary*,  
GEORGE S. BASON, *From Diaconate*,  
H. A. SCOTT, *Clerk of Session*.

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## HISTORY OF HAWFIELDS CHURCH

"Between the Eno and Saxapahaw rivers are the Haw Old Fields, which have the reputation of containing the most fertile high land in this part of the world, lying in a body of about fifty thousand acres." This passage was penned about 1730, and was derived from Indian traders from East Virginia. Lawson, the historian, who passed thru this region in 1701, calls the river "Sissipahaw."

The region is not named, as some would suppose, from the abundance of haw trees, but from the last syllable of the name of the river. The region was named "Haw Old Fields" as early as 1730, before a white family had ever settled there; doubtless it was near Haw River and was prairie land, without trees, and covered with grass, like the old fields that are turned out of cultivation. In process of time it was called "Hawfields."

This region is situated in the northern part of Alamance county, originally a part of Orange county, near the center of the State, that began to be settled about 1740.

The Mebanes of Mebane, Cameron, Cain, Craig, Nelson, Waddell, Holt, Strudwick, Woods, Hodge, Woodie, White, Sheppard, Wilson, Hunter, Courtland, Thompson, Bingham, Cook, Scott, Graham, Jones, Freeland, and Patterson, are familiar names in the counties of Orange and Alamance.

This region was distinguished in early times as the birthplace of the Regulation insurrection, and on the creeks of the Alamance was fought the first battle between the Regulators and Governor Tryon's forces, May 16, 1771. They were a liberty loving people, and they or their ancestors had suffered persecution for conscience sake on the other side of the Atlantic, and were jealous of their rights in their new home. Among their first enterprises after their settlement in North Carolina was the establishment of churches. In less than ten years after their arrival there was a line of churches from Grassy Creek, near the Virginia line, to Steele Creek and Providence, near the borders of South Carolina. The second in age of these churches is Hawfields.

This church was organized in 1755.\* It is situated in Alamance county, six miles east of Graham, the county seat, and four miles south of Mebane. It is not certainly

\* Hanna in his "Story of the Scotch-Irish" says "Prior to 1755."

known who organized the church, neither do we know the number or names of the original members. Tradition says that its two original elders were Thomas Gill and a Mr. Ray.

The following is a pretty accurate list of the Ruling Elders.

Without Date of Ordination: Samuel Kirkpatrick, James Tate, James Gill, John Russell, William McDaniel, James A. Craige, Joseph Baker, Eldredge Mebane, Samuel Nelson, Samuel White, John Faucette, Samuel Kerr.

March 13, 1842: John Nelson, Samuel Scott, David White, John Scott, Steven White, Samuel Tate, Thomas Tate, John Tate, Steven Glass (Clerk of Session).

September 8, 1850: Joseph Tate, George W. White, James Johnson, David A. Mebane, Henderson Scott.

May 23, 1860: George A. Allen, Dr. B. F. Mebane, Robert Wilson.

July 12, 1874: Armstrong Tate, Thomas C. Johnson, Dr. Alexander Wilson.

March 23, 1879: David W. Kerr, Sam K. Scott.

April 13, 1884: Steven A. White, James P. Kerr, (Dismissed to Miss.), A. V. Craige, J. A. Patton.

May 10, 1897: J. R. White (Clerk of Session), R. W. Scott, E. C. Turner.

June 3rd, 1907: John W. Bason, J. S. Gibson.

October 20, 1912: J. P. Kerr (Re-installed), Clerk of Session.

January 1915: J. T. Dick.

February 20, 1927: Robert C. White (Since removed to M. E. Church, Ramseur).

There were no deacons in the church previous to 1866. In December of that year the following were elected, ordained and installed:

Thomas B. Thompson (Treasurer), Wm. C. Johnson, Dr. Alex. Wilson, S. A. White, John W. Bason, W. J. Kerr, Jeremiah Bason. Others 1874: Robert Sharp, Charles J. Kerr. 1884: William H. Bason, J. R. White, A. A. Thompson. 1887: J. C. Johnson, R. W. Scott. 1891: Pleasant Dixon, C. K. Thompson. 1897: John M. Baker, Wm. J. Gibson, John A. Isley. 1907: John H. Freshwater, James C. Covington, John H. Gibson, Sam T. Johnson. 1919: C. Dewey Covington, J. J. Fenton, Julian S. Gill, Edward G. Kerr, W. Kerr Scott, A. L. Turner, W. C. Woods, Alfred I. Brown.

#### MINISTERS OF HAWFIELDS

The Rev. Hugh McAden's journal states that on Friday, the 22nd of August, 1775, he drove from Mr. Anderson's on the Eno to the Hawfields where he preached on

the fourth Sabbath, "to a considerable large congregation, and very desirous to have the Word preached again on Tuesday. The people came out to hear quite beyond expectation."

On his return journey, Mr. McAden preached again at Hawfields, Tuesday 27th of April, 1756. It is probable that the church at Hawfields was organized sometime between August 1755, and April 1756, as the result of Mr. McAden's visit.

The people were encouraged by these visits, and the next year, 1756, they applied to Hanover Presbytery for supplies, but no regular minister was obtained until 1765, when they again applied to Hanover Presbytery, this time for Rev. Henry Pattillo, October 2, 1765.

The Eno Church united with Hawfields in this call and Mr. Pattillo came. He was the first settled minister of these two congregations, which have been the mothers of those now surrounding them; Little River, New Hope, Fairfield, Cross Roads, Mebane, and Bethany. "Pattillo," says Gillet, "had been a student under Davies, and had been licensed by Hanover Presbytery in 1757. As a patriarch of the Presbyterian church in North Carolina his name is worthy of more than a passing mention. Of large frame and somewhat *coarse* features, but honest and candid to a proverb, his genial spirit and freedom from all assumption bound the hearts of others to him and made them forget the plainness of his countenance and homeliness of his manner in the integrity of his heart and the fervent simplicity of his purpose."

"He was above the influence of all merely earthly consideration. He confessed no attachment to anything of a perishable nature except books. He was always poor and never envied wealth. He sustained himself in his preparation for the ministry by teaching the children of the neighborhood. He was one of the earliest and best teachers in the State. His dwelling, for he was married at the time, was a house sixteen feet by twelve with an outside chimney, and an eight foot shed, a little chimney thru it, yet even thus he was well content."

Mr. Pattillo came to Hawfields in 1765 and left in 1774, laboring here for nine years after which he removed to Granville county. During the ministry of Mr. Pattillo at Hawfields, an event of great importance to the church in North Carolina, occurred. This was the Organization of Orange Presbytery.

The first Presbytery in the Colonies of North America was organized at Freehold, New Jersey, in 1705 or



1706, consisting of seven ministers, with Francis Make-mie at the head of the roll. In ten years the number of ministers had increased so as to render it inconvenient for the General Presbytery to meet at the same place, and hence in 1716, it was divided into the four Presbyteries of Philadelphia, New Castle, Snow Hill, and Long Island. New Castle covered the whole southern region. In 1755 the presbytery of Hanover was cut off from New Castle, and in its turn covered the whole southern country. By the year 1770, Hanover Presbytery had so increased as to require a division, and the Synod of New York and Philadelphia, which was then our highest church court, set off seven members to constitute Orange Presbytery, and to occupy the territory of Virginia.\*

The petition for this division was prepared by Hanover Presbytery, then sitting at Buffalo church in Guilford County, North Carolina, in March 1770. The ensuing May the Synod granted the petition, and constituted the Rev. Messrs. Hugh McAden, Henry Pattillo, James Creswell, David Caldwell, Joseph Alexander, Hezekiah Balch, and Hezekiah James Balch, a Presbytery by the name of Orange, requiring them to meet at Hawfields church, then in Orange County. Mr. Pattillo was appointed to open the Presbytery with a sermon. The time appointed was the fifth of September 1770.

It would be interesting if the scene enacted in that day could be reproduced. The house of worship was a log building, or block house, situated about four miles east of the present church. As the congregation was one of the largest we may conclude that the building was of considerable size, covered with shingles, with semi-circular high pulpit, with a sounding board above it, at one side of the church. The time was early in September, when nature was at her full maturity. The leaves on the trees were full and strong, still green, glancing in the warm sunlight, and trembling in the breeze. The corn was full-grown, the blades stripped off for fodder, and heavy laden stalks tinged with yellow. The peaches, apples and melons were ripe and in abundance. The wheat, oats, and rye had been harvested and threshed out. Sheep, swine, and poultry were abundant and in good condition. Plenty reigned in every home at that season.

To this first meeting of Orange Presbytery, from a region ten miles square, there came a hardy, independent race of men and women. As there were few carriages and no buggies, these people came mostly on horseback. Frequently the husband and wife or daughter would be seen

\* Perhaps "South of Virginia."

riding the same horse, the lady riding comfortably on a pillow behind the man. Those who were unable to ride did not hesitate to walk, and perhaps even carried their Sunday shoes until coming in sight of the church. No doubt all were dressed mostly in homespun of the prevailing style but their dress was peculiar in material and style. The fashionable men wore knee breeches with long stockings tied with garters and their shoes decorated on the instep with large silver buckles.

Perhaps there were some buckskin breeches. Their hair was not shingled down to the scalp as at present, nor was it parted at the side, or cut round, or with scalp-locks, as in some former ages, but long, gathered into a queue at the back of the head and tied with a black ribbon, or perhaps tied with an eel-skin thong. Broad-brimmed hats, laced or cocked into a triangular shape surmounted the head. There were perhaps some ruffled shirt fronts, with long tailed Quaker cut coats, and very long waist coats. Perhaps there were some silks and velvets, and fine large bonnets with flaring fronts, encircling sparkling eyes, rosy cheeks and smiling lips.

But the preachers were the cynosure of all eyes. There was the strong, rough, coarse-feathered, but kind-hearted Pattillo, the pastor, welcoming his brethren, and preparing to preach the sermon. Then there was the zealous, polite, and affable McAden, still in the prime of life, with thoughtful face and easy manners, making the acquaintance of all around him. And then there was Rev. David Caldwell at the age of forty-five years, dignified, earnest, practical, with a constitution invigorated by early toil, and a countenance lighted up with intelligence, embracing in himself enough of energy for half-dozen common men. Among them was Rev. Joseph Alexander, small in stature, lively in his movements, animated in speech, a bright, scholarly man, still young in years, but by his vigor and acuteness well calculated to exercise an influence among his brethren. Among these was the young pastor of Popular Tent, Hezekiah J. Balch. He had been preaching only about three years, but was to be an influence. Five years later he was a prominent actor among the patriots of Mecklenburg and helped to shape the resolution of her famous Convention in 1775. He died early in 1776.

Along with them was another Hezekiah Balch, ordained the same year, (1770) and afterwards prominent in the Presbytery of Abingdon. He was probably too young to take much part in the Presbyterian exercises. Nor must we forget the gentle, amiable Creswell, ordained

about five years before, the minister of Nutbush and Grassy Creek, and Hico, or Barnett's sometimes called Creswell's. These seven, or at least a part of them, met at Hawfields on that September morning, heard Mr. Pattillo's sermon, elected a moderator and clerk, and proceeded to business.

But what was their business? Doubtless the work of organizing consumed considerable time. But to those earnest pioneers of North Carolina, there was more important business than mere routine. They would have no reports on religion, or statistics, no appeal cases, no commissioners to elect to the General Assembly, no reports for the Synod. Surely the great business before them was to devise ways and means to cultivate the vast fields under their care, how to provide ministers for vacant churches, for Thyatira, Fourth Creek, Center, Hopewell, Providence, Steele Creek, and the wide area of the Cape Fear. And no doubt they heard much good and spiritual preaching, and refreshed their souls with the precious gospel.

Mr. Pattillo having left Hawfields church in 1774, as before stated, was succeeded by John Debow from the Presbytery of New Brunswick. Mr. Debow was ordained by the Presbytery of Orange in 1776, and continued at Hawfields until his death in 1783. His remains were interred in the graveyard at Hawfields. He was the first of the pastors to be laid in the Hawfields graveyard. Under his ministry there was a revival of religion and a goodly number was added to the churches.

An interesting anecdote is told, in the History of North Carolina, by Rev. E. W. Caruthers, D. D., concerning Mr. Debow.

"Following the battle of Moore's Creek, services were held in the Hawfields church, and a sermon preached to a large and earnest congregation. There was a man present by the name of James Hodge, if I mistake not, who had been in the battle of Moore's Creek, and was an eye witness to the part performed by Caswell and others. When the preacher, Mr. Debow, was dwelling with much warmth on the evidence of an overruling Providence in that crisis in our political destiny, and on the reasons we had to be thankful to the Almighty for giving us that victory, Hodge rose up in some excitement and said, 'Well if this is the way that God Almighty is to have all the credit and Dick Caswell none, I'll not stay here any longer,' and immediately left the congregation."

The next regular minister that remained with these congregations for a time, was Jacob Lake, the brother-in-



law of Rev. Debow. During his ministry the congregation of Cross Roads was organized, being made up of parts of Hawfields, Eno, and Stony Creek. He left the church about 1790 and settled in Kentucky, where he was afterwards associated with McGready, Hodge and others. His successor was the Rev. William Hodge, native of old Hawfields congregation. Becoming hopefully religious under the ministry of Rev. Debow, he commenced preparation for the ministry. After the death of his spiritual father he became discouraged, turned his attention to other things and married and settled in the congregation of Hawfields.

During the excitement which prevailed under the preaching of James McGready, on Stony Creek, and along the Haw River, in 1789, 1790, and 1791, Mr. Hodge felt this desire to preach the gospel revive and spring up with force greater than ever. Being licensed by the Presbytery of Orange, he went heart and hand with McGready in the work; differing, however, so much in his manner of preaching that the people styled him the "son of Consolation."

In 1792 he was ordained pastor of Hawfields and Cross Roads churches, by Orange Presbytery. During his ministry many were gathered into the church. About 1799 he removed to Tennessee and thence to Kentucky. Mr. Hodge was succeeded in this pastorate by the Rev. William Paisley, under whose ministry the great revival of 1802 commenced at Cross Roads, and extended the same year to Hawfields.

The first camp meeting in the South was held at Hawfields in October 1802, and grew out of the necessity of the case. The community was greatly excited on the subject of religion, and multitudes, some from a great distance, assembled at Hawfields for the fall communion services. The neighborhood could not accommodate the number assembled, and their anxiety to hear the gospel was too great to permit them to return to their homes; they therefore remained on the grounds, camping with their wagons for three or four days, getting their necessary supplies as they could. So great was the interest excited, and so great the enjoyment, and the profit supposed to be derived from the meeting, that the example was followed extensively throughout the whole upper country of North Carolina.

The custom of spending three or four days encamped at the place of worship, during communion occasion, extensively prevailed in that day. Near most of the churches that followed this habit, cabins were built for the

accommodation of the worshippers, and for the season the whole neighborhood gave themselves up to the exercises of the meeting.

Mr. Paisley was a native of Guilford County, and was ordained by Orange Presbytery in 1797 or 1798, and in 1799 was the pastor of Union and Lower Buffalo, in Moore County. From this charge he went to Hawfields and Cross Roads, and served these churches for about seventeen years, when he removed to Greensboro. Mr. Paisley was teacher as well as preacher.

By some historians it is given that Rev. A. D. Montgomery succeeded him and remained about two years. In Rev. William Henry Foote's "Sketches of North Carolina" and Rev. D. I. Craig's "Manual of the Presbytery of Orange", no account is given of his being in Hawfields. It is probable that he filled in until a regular minister was obtained.

The next was Rev. E. B. Currie. It will be remembered that Mr. Currie was licensed by Orange Presbytery, March 28, 1801, and served, first the churches in Caswell for seven years, then Nutbush and Grassy Creek until 1819, when he took charge of Hawfields and Cross Roads, of which churches he continued the pastor until 1843, nearly a quarter of a century, when he was released on account of the infirmities of age. He continued, however, to preach from time to time as his strength allowed. On the 4th of May 1851, he went down in peace to the grave. "He was a modest man, a devoted Christian, and a faithful pastor." God greatly blessed his labors among this people, and they cherished his memory with great affection. Having been born in 1768, he was 83 years old on the day of his death, and was buried in Hawfields graveyard.

Mr. Currie is represented as plain and blunt in address, sound in the doctrines of grace, and eminently peculiar in his views and statements. His illustrations were sometimes very homely as well as happy.

When the Hawfields church replaced Mott's Psalms and Hymns with the Assembly's new book, Father Currie gave his congregation some good advice from the pulpit as to the best method of preserving their books. He told them to oil the backs, where they were bent, with chicken oil, and that that would keep them sound.

When he was over seventy years old, the congregation employed an assistant for him, Rev. A. G. Hughes, who was the next minister of Hawfields church and served it for about thirty years.

On the 27th of May, 1843, Orange Presbytery allowed

Cross Roads and Hawfields to employ Mr. Hughes as stated supply, and on the 21st of October of the same year ordained and installed him as their pastor, the Rev. Messrs. E. B. Currie, Thomas Lynch, and R. Burwell, with Elders Giles Mebane, and Samuel Kerr constituting the Presbytery.

Mr. Hughes loved his churches and they loved him. He was proud of their character and very ready to defend it. He was a thorough North Carolinian, and believed in his own state. He was conservative, a lover of old paths, and in them he led his flock. He was a man of a tender and affectionate nature, and yet candid, honest and firm as a rock in the cause of truth. He was a man of much prayer, and, as he grew older, his earnestness became more marked. He was in the habit of secret prayer and from early childhood would go out into the wheat fields to pray.

He was brought up on the farm and loved the soil. A writer, at the time of his death, stated that probably Mr. Hughes had won more souls to Christ than any other minister of Orange Presbytery. His record is indeed on high, but it is well for the church on earth to preserve the memory of such good men, as her precious legacy. After thirty years of service, in the same charge, he was stricken down in the pulpit of Cross Roads church on Sunday, June 15th, 1873, while preaching from the words, "Whatsoever ye shall ask the Father, in my name, He will give it you."

On the 15th of November 1873, the Rev. Calvin N. Morrow was installed pastor of Cross Roads church, and on the 22nd, pastor of Hawfields church. Mr. Morrow served until 1882 and then removed to Florida. His remains were interred in the cemetery of Bethlehem.

Mr. Morrow was succeeded in this vast field by Dr. S. H. Chester in 1884. He remained for five years (1889) then removed to Franklin, Tenn. Dr. Chester was at one time one of the Secretaries of the Foreign Mission Committee and has recently been honorably retired. He and Mrs. Chester spent their winters in Fla. and their summers at Montreat, N. C. At the age of 87 Dr. Chester went to church on Christmas Day and sang a duet with his daughter, Julia. He died April 27, 1940.

Rev. G. A. Wilson was the successor of Dr. Chester, and he came to Hawfields in 1890. Mr. Wilson was from Virginia, and was the son of a Presbyterian preacher. He was a great orator. He did not stay here very long for he was called to one of the largest churches in Virginia.

Since then he has held important places in the Synod of Virginia.

Mr. Wilson was succeeded by Rev. R. W. Culbertson in 1892. Mr. Culbertson was raised in the country and the son of a farmer. He was a preacher of force and power. Mr. Culbertson left Hawfields in 1906, and later preached in the country near Concord, North Carolina. He died in 1932.

All the former Pastors made their homes in Mebane, as this was about half way between the two churches Cross Roads and Hawfields. When this grouping was changed, Hawfields was grouped with Bethany, Saxapahaw, and Bethlehem, and then a Manse was built near Hawfields church.

The first preacher that took this new group was Dr. B. W. Mebane. He came to Hawfields in 1906 and left in 1911. He was a literary man and also very social in his nature.

Dr. Mebane was a man of strong convictions and was strongly opposed to Sabbath desecration. In 1911 he moved to Mt. Airy and preached until his death in 1915.

His successor was the Rev. J. W. Goodman who came to Hawfields in 1911 and remained until 1917 and then removed to Antioch church in Fayetteville Presbytery where he remained until his death in 1924. Mr. Goodman will be remembered as modest, amiable, upright, and pious, a faithful friend to the schools and a rich blessing to all that knew him.

On the 21st of October, 1917, Rev. Jonas Barclay was installed pastor of Hawfields church and remained there till the fall of 1920. During his ministry there the Presbytery of Orange held its One Hundred and Fiftieth Anniversary. The historical address was most fittingly given by Rev. D. I. Craig, D. D., who had perhaps more knowledge of the church history than any other man of his time. It was my privilege to hear him and much of the information in this history is due to him. Rev. H. G. Hill, D.D., of Maxton, N. C., gave the celebration address, and there were, too, short letters and addresses by representatives of the Presbyteries of the Synod, and by ex-pastors of Hawfields Church.

Rev. M. E. Hansel came in the Spring of 1921 and remained until September 1925 when he removed to Concord. At this time the Sunday School Building was added to the church. It was given in memory of Mr. Steven White by his sons, also an additional amount was raised by the church for improvements. This fall the building is



to be dedicated at the meeting of the Orange Presbytery which is to be held at Hawfields church October 26, 1926.

Hawfields is not only among the oldest, but also among the strongest churches in the State.

In 1830 there were 118 communicants, in 1841 there were 199, in 1850 there were 253, in 1860 there were 224, in 1870 there were 173, and in 1880 there were 184. The falling off between 1860 and 1870 is accounted for by the transfer of colored members into churches of their own at the period of their emancipation and enfranchisement.

In 1890 there were 180 communicants, in 1900 there were 225, in 1910 there were 194, in 1918 there were 219. The 1933 membership was 230. The present (1945) membership is 332.

The above history was begun by Elizabeth Hughes Scott about the year 1920, when she was 17 years of age. From time to time other facts have been added. To bring the sketch up to date, the following information has been added:

The present pastor, Rev. N. N. Fleming, was installed pastor of Hawfields and Bethlehem churches and became Stated Supply of Saxapahaw church on November 21, 1926, having been received by Presbytery on October 28, 1926, at Hawfields church. (Mr. Fleming also supplied Efland from 1930 to 1944.)

Soon after Mr. Fleming's coming the work was so arranged that Hawfields could have three morning and one evening service each month. This continued until June 1, 1931, when he became full-time pastor of Hawfields Church.

With the completion of the Sunday School building, the church has been able to add: In 1927, a Daily Vacation Bible School, which was superintended the first year by Miss Creola Hall, a native of Rowan County, Mr. Fleming's home county, and a student at the Assembly's Training School, Richmond, Va. In 1932, a School of Missions. Several Teacher Training Courses have been held in which our Sunday School officers and teachers participated—one of these at Hawfields for our own teachers and officers only.

A large number of building projects have been carried out and the church and manse have been improved, the interior of the manse remodeled, lights and water put in (first a private lighting plant in 1926, just prior to the coming of the Flemings, then the Duke Power Co., and the church and manse changed over to public power in 1928). An asbestos roof was put on the manse, a new barn built; and the session house repaired and painted by

Mr. Sam T. Johnston and Mr. John Henry Gibson, in memory of the days when they went to school there. The church has been painted and repaired. The lights were restored and the church completely relighted and the lights dedicated on November 1, 1940. This was done by Mrs. Irvin (Dorothy White) Crawford, and her sister, Miss Agnes White, in memory of their parents, Ruling Elder James Richard White and his wife, Mrs. Eliza Sellers White.

In April, 1941, the church voted to take share in a definite missionary, and took Rev. and Mrs. Charles Shafe, missionaries to Lubondai, Africa.

The same year in July, Mr. Ralph Henderson Scott and his wife, Hazelene Tate Scott, presented a Hammond electric organ to the church in honor of their parents, Ruling Elder Robert W. and Elizabeth Hughes Scott.

Soon after this the choir loft was built, designed by Linwood Albright, and built by his father, William Herbert Albright.

In December the same year the "Junior Choir," whose name has since been changed to "Pioneers," having been called together and trained by Mrs. N. N. Fleming, sang for the first time in our church. This organization directed by Mrs. Fleming still meets each Sunday night and sings each first Sunday morning.

At the manse, the Fleming children, Mary Rosa, Nathan Neely, Jr., Jessamine Roberts, and Russell Booth are grown. To them were added on December 18, 1932, Lucy Loman, the first child born in Hawfields manse, and on December 23, 1936, Willis Krider, the first son born in the manse. Also the first death in the manse family, Willis Krider on February 1, 1940. Today, 1945, Mary Rosa is teaching at Fuquay Springs; N. N., Jr., is working with the Kingsport Press, Kingsport, Tenn.; Jessamine teaching in the Nursing Arts School at Duke Hospital, Durham, N. C.; Russell entering Union Theological Seminary, Richmond, Va., while Lucy Loman is in grammar school at Alexander-Wilson.

A review of the church's work shows in 1927 that there were 209 members; total contributions \$2,455, of which amount \$544 went to benevolences. In 1945 there were 332 members; total contributions \$15,701, a gain in membership of over 58% and in gifts of over 540%.

During the present pastorate the church has lost—by death: Ruling Elders Joseph S. Gibson, James P. Kerr, Robert W. Scott, Edward Craig Turner, and James T. Dick. By removal: Robert C. White to the Methodist

church of Ramseur and Jere Bason to the Presbyterian church of Graham.

Deacons: Pleasant Dixon, William H. Bason, Robert Gibson, by death; by election to the Session: Eugene J. Evans, John William Covington, John J. Fenton, Jr., W. Kerr Scott, and J. Clay Wilson; by removal: Edward G. Kerr to West Raleigh Presbyterian church; by the Rotary System (adopted April 1, 1940): Alfred I. Brown, John J. Fenton, Sr., John Henry Freshwater, A. Loraine Turner, William C. Woods, James H. Phillips, and George S. Bason.

The present (September 5, 1945) officers are:

Elders: Henry A. Scott, Clerk; James Earl Covington, John William Covington, Eugene Evans, John J. Fenton, Jr., David W. McPherson, J. Clay Wilson, and W. Kerr Scott.

Deacons: Class 1946—Arthur W. Holmes, Current Expense Treasurer; W. H. Albright, Odell Smith, J. Will Farrell, Frank M. Dixon. Class 1947—Howard C. Doss, Treasurer Benevolences; John D. Kimrey, A. Hughes Scott, W. Carl Holmes. Class 1948—R. H. Scott, Chairman; C. Dewey Covington, Brodie C. Covington, and Julian S. Gill. Life Deacons—James Covington and John M. Baker.

The present officers of the Sabbath School are E. J. Evans, Superintendent; J. J. Fenton, Jr., Assistant Superintendent; J. W. Farrell, Jr., Secretary; J. D. Kimrey, Asst. Secretary; Mrs. C. Dewey Covington, Treasurer; Marie Webster, Pianist; Mrs. F. M. Dixon, Cradle Roll Superintendent; Mrs. C. D. Covington, Superintendent Beginners.

Religious Education Committee—J. E. Covington, Mrs. A. W. Holmes, Mrs. A. H. Scott, and Mrs. George Bason.

Young People of the Church: President, Ruby Lea Webster; Vice-President, Henderson Scott; Marie Webster, Secretary; Robert Scott, Treasurer; Becky Fenton, Pianist; and Mrs. W. Kerr Scott, Social Adviser.

Pioneers: Bennie Covington, President; Manie Gibson, Vice-President; and Tommie Webster, Secretary.

Service Council: J. E. Covington, W. H. Albright, E. J. Evans, Mrs. J. H. Phillips, and Jean Mann.

In another place will be recorded the places of honour and trust held by the membership of this church in church and outside organizations.

As we look back over our past history the work has

seemed to be on an elevation, and rising as from a plateau the following peaks stand out:

The visits of Rev. Hugh McAden August 22, 1755 (the first recorded service August 24th), and again on April 27, 1756.

The petition to Hanover Presbytery in the Spring of 1756 for "supplies."

The coming of Rev. Henry Pattillo as first pastor October 2, 1765.

The organization of Orange Presbytery in our church on September 5, 1770.

Moving to the site of the second church, the present site about 1780.

The first tomb in the present cemetery, Rev. John DeBow, 1783.

The first camp meeting in the South, October, 1802.

The building of the present church, 1852-57.

The pastorate of Rev. Anderson Hughes (the longest in the history of the church), October 20, 1843, to June 15, 1873.

The first resident pastor, Rev. B. W. Mebane, D.D., 1906, and the building of the Hawfields manse, 1907.

The first wedding in Hawfields church, Dr. C. A. Baird and Miss Alice Early Mebane (daughter of Dr. and Mrs. B. W. Mebane), October 3, 1907.

Raising of the cemetery fund by R. W. Scott, 1913.

The Sunday School Endowment Fund, left by William Judson Faucette, who was struck by lightning, June 28, 1913.

The 150th Anniversary Meeting of Orange Presbytery held here September 2-5, 1920.

The gift of the Sunday School building by the children of Stephen A. White, long time member and Ruling Elder, and Clerk of Session in Hawfields church, 1924.

The celebration of the organization of Orange Presbytery with presentation of tablets by Mrs. B. Frank Mebane (completing what Mr. Mebane had begun), at meeting of Presbytery October 26-28, 1926.

First Daily Vacation Bible School, July 1927.

The beginning of the Permanent Endowment Fund on the 175th anniversary of the church by the initial gift of \$1000 from the children of R. W. Scott, 1930.

The advance to full-time pastorate June 1, 1931, with Rev. N. N. Fleming the first full-time pastor.

First School of Missions, November 1932.



First child born in Hawfields manse: Lucy Loman Fleming—December 18, 1932.

First son born in manse: Willis Krider Fleming—December 23, 1936.

Restoring the old chandelier, making it electric; and relighting the church in memory of Ruling Elder and Mrs. James R. White, presented by their daughters, Miss Agnes White and Mrs. Irvin (Dorothy White) Crawford, November 1, 1940.

In 1940 an automobile was given to Mr. and Mrs. Fleming by the congregation. W. Kerr Scott was selected to make the presentation.

After Mr. Fleming had finished his sermon, Mr. Scott rose from his pew and went to the front of the church. Holding in his hand a long white envelope, he said something like this:

"Mr. Fleming, I have the happy privilege of giving a token to you this morning of the love and appreciation your congregation has for you. In the envelope you will find the title to a new 1940 Plymouth automobile. Take it over to Burlington Monday morning and drive home your new car, with the love of every one of us.

"During the years you have been our pastor your car has carried the elders to Presbytery, the women to Presbyterial, the young people to conferences, the sick to the hospital, and children to the vacation church school. While ours go sometimes, the preacher's car is always ready to bring in those who do not have a car.

"We want to say to you that we appreciate all you do for our community, and this morning we want to say so to you with a new automobile."

J. J. Fenton, Jr., negotiated the sale of the old car and the purchase of the new for the congregation, and all of the members had a part in the buying of the gift of appreciation.

Some congregations put flowers on your grave after you are dead, some place them while you are living. Mr. and Mrs. Fleming prefer them and appreciate them while they are living. Most people do.

Adoption of definite share in definite missionaries, Rev. and Mr. Charles Shafe, Lubondai, Africa (\$250), April 1941.

Presentation of Historical Marker, by Historical Society, Dr. C. C. Crittenden, Secretary, May 18, 1941.

Gift of additional Communion Service by Mr. and Mrs. J. W. Covington, May 18, 1941.

Gift of Hammond organ in memory of Mr. and Mrs. R. W. Scott, by his son, Ralph H. Scott, and Mrs. Ralph (Hazelene Tate) Scott, July 8, 1941.

Started outpost Sunday School at home of Mr. Shanks Riggan on the Cad Albright farm, November 30, 1941.

Junior Choir organized and trained by Mrs. N. N. Fleming, sang first December 22, 1941.

Mahogany offering plates made by Irving Crawford and given to the church.

In 1942, a check was received from Virginia Cotton Mills, Inc., Julian Baker, Treas. The same year a \$50.00 War Bond was received from Mrs. W. F. Kendrick. Both checks were thankfully received and placed in the Permanent Endowment Fund.

In 1943 Misses Hazel and Katherine Farrell gave the floor baskets for flowers.

Presentation and dedication of Service Plaques for our young people in the armed service—1917 and present World War. Address by Governor J. Melville Broughton. Plaques given by Ralph Scott, May 19, 1943.

Fund begun for Community or Fellowship building, December 12th, 1943, now amounts to over \$18,000 in pledges, over \$15,000 of which has been paid.

Presentation of Communion Table made in White Furniture Company's plant, Mebane, and given in memory of Charles Dewey Covington, Jr., AMM 3/c, by his uncles and aunts—Fentons and Covingtons, May 20th, 1945.

And the final in this chapter of our church's history, the meeting of Orange Presbytery here today in its 175th Anniversary Celebration, September 5, 1945.

Truly God had "done things great for us, whereof we are glad."

### FULL TIME SERVICE

Six of the sons of Hawfields Church have entered the Gospel Ministry and one of her daughters is a minister's wife. Their names and addresses are as follows:

Rev. William Hodges (see History of the Church).

Dr. Herbert S. Turner, Staunton, Virginia.

Rev. J. Walter Mann, Red Springs, North Carolina.

Mrs. J. Walter Mann, Red Springs, North Carolina.

Rev. Arthur V. Gibson, Atlanta, Georgia.

Rev. Lacy V. McPherson, Taylor, Texas.

Russell Booth Fleming, 2nd son of Rev. and Mrs. N. N. Fleming, has just finished his Junior year in Union Theological Seminary, Richmond, Va., and is supplying East Burlington Presbyterian Church, Burlington, N. C., for this summer (1946).

The writer was able to secure the following sketches:

## I

## HERBERT S. TURNER

Born at Hawfields near Mebane, N. C., Nov. 18, 1891. Graduated from Hawfields High School, Davidson College 1909-1913, A. B. degree. Taught Greek and History in the McGuire University School in Richmond, Va., 1913-1914. Union Theological Seminary 1914-1917, B. D. degree. Graduated at the head of his class, and was awarded the Moses D. Hoge Fellowship. Summer of 1917 studied Semitics at Chicago University. Returned to Union Seminary for the year of graduate study. In 1922 was awarded the D. D. degree by Union Seminary for completing a course of post graduate study. Licensed by Orange Presbytery May 15, 1917. Ordained by the same Presbytery Dec. 31, 1917. Stated Supply of First Presbyterian Church of Durham, N. C., from June to December 1918, January 1, 1919, became pastor of the Bethel Presbyterian Church near Staunton, Va. Moderator of the Synod of Virginia in 1933. At various times has prepared material for the Adult S. S. Quarterly. Is a member of the Review Staff of the Union Seminary Review and the Editorial Board of the Presbyterian of the South.

## II

## J. WALTER MANN

Born at Belmont, N. C., Alamance County, September 30, 1895. United with Hawfields Presbyterian Church on profession of faith September 1910. Graduated from Hawfields High School April 4, 1913. Received under the care of Orange Presbytery as a candidate for Gospel Ministry September 2, 1913, in the old Presbyterian Church, Mebane, N. C. A.B. Davidson College, 1917. Instructor in Staunton Military Academy, Staunton, Va., 1917-1919. Student in Graduate Department, Chicago University, June-August 1918. B.D., Union Theological Seminary, Richmond, Va., 1922. Tutor in Hebrew U. T. S., 1920-21. Assistant in Hebrew Department, U. T. S., 1921-22. 1920-25 did supply work at the following churches: Bethel Church, Staunton, Va., Martinsville and Fieldale, Va.; Asheboro, N. C., and Efland, N. C. Licensed by Orange Presbytery in the First Presbyterian Church, Greensboro, N. C., June 13, 1922. Ordained to the Gospel Ministry by Orange Presbytery at Hawfields October 27, 1926.

Pastor of Eno and Little River Churches April 1926—. Moderator of Orange Presbytery, Madison, N. C., April 1929. Secretary Stewardship Orange Presbytery 1933-37. Commissioner to General Assembly at Montreat May 1933. Commissioner to General Assembly at Meridian, Miss., May 1938. Married to Miss Esther Lee Covington in Hawfields Church December 21, 1926. One son, Walter, Jr., born April 4, 1928.

## III

## ESTHER LEE COVINGTON

Born in Hawfields Community, July 6, 1895. Baptized in 1895 and received into the church in 1904 by Rev. R. W. Culbertson. Graduated from Hawfields High School in 1913. Student at Woman's College of U. N. C. 1913-15.

The author of this sketch was her first teacher in a little

private school in what is now the writer's home, and was still teaching at Hawfields when she graduated from High School.

Teacher in the public schools of Alamance and Gaston counties for ten years, the last five of which (1920-25) she taught in the Hawfields school.

Student at the Assembly's Training School, Richmond Va., 1925-26. Was married to John Walter Mann in the Hawfields church December 21, 1926.

One child, John Walter, Jr. Born April 4, 1928. Chairman District No. III of Orange Presbyterial 1931-1934.

Elected President of Orange Presbyterial April 1928.

### THE FIRST BUILDING

The first house of worship for Hawfields was a log building or block house. It was located about 3½ miles northeast of the present church, on the road leading from Hillsboro westward.

This road was the old State Road and near the church was the place where relays of horses were kept.

The site of the church was given by a man named Wilson. After it was decided to change the location of the church this plot of land was heired by Mr. Addison Wilson and finally by Mr. Oscar (Oz) Wilson who sold it to the church in 1924 for the sum of Fifty Dollars. The deed to the property was duly executed at Hillsboro.

On January 18, 1924, H. A. Scott conveyed Mr. and Mrs. Wilson to Hillsboro in his Model T Ford to get their signatures. A marker has been placed at the location of the first church building.

### THE SECOND BUILDING

Very little information of the second building is available. As the center of the church group moved west the log church was abandoned and a new framed one was built farther west. This was in 1780 and the location selected was in the back part of the present cemetery.

The granite marker given by Mr. and Mrs. B. Frank Mebane designates the spot.

Near the marker is the grave of Mr. Henry Cook, father of Mr. E. M. Cook who was once Superintendent of the Virginia Cotton Mills at Swepsonville. Mr. Cook had requested that his remains be interred beneath the position of his pew in the church.

From "*A Sketch of Hawfields*," By J. S. WHITE, 1926

My father wrote:

"I talked with an old lady, Miss Polly Wilson, and she said that she remembered having seen the old church building, it having long before ceased to be used and the roof was then falling in." At the present location there have been three buildings. The first



was a large log building which was used for many years and then sold and then was erected a frame building about the beginning of the nineteenth century. The house was 40 x 70 feet with end gallery. There were doors on the South side and the East and West ends with passage running from the East to the West door, and one leading from the South door to the Pulpit, which was in the center of the North side. The gallery was always occupied by the Negroes. In 1842, a part of the West end was divided off also for the use of the Negroes, and often the gallery and this section was filled with them. It was called a splendid country church, though for probably thirty years there was no glass in the windows. The pulpit was large and directly above it was suspended a large "sounding-board," strange to say, for the preachers in those days had very little difficulty conveying their voices to the furthest corners of a building. This building, after having been used for nearly a half century, was not considered comfortable or good enough, so in the Fall of 1852 preparations were begun for building the present house.

### THE PRESENT BUILDING

One authority states that the site of the present building was given by Thomas White. Another states that in 1814 seven acres on the North side of the Great Road leading from Gilbreth's bridge to Hillsboro was



THIRD CHURCH—ERECTED 1852  
(Before S. S. Building Was Added)

deeded to Hawfields Church by George Allen, Jr., and Solomon Debow. This land lay in the area drained by the Haw Creek.

(From a History of Hawfields Church by Mildred White published in State Normal College Magazine May 1914.)

Mr. John Anderson, an Elder in the church at Hillsboro, took the contract. The price agreed upon was \$5,000, but this did not include the large amount of work done by the people.

"The building completed was a very substantial affair. It was of brick and perfectly plain in design without even the customary tower. The interior was plastered throughout while the woodwork, the pulpit, the pews, window frames and doors were done in walnut. Around the sides was a gallery which could be reached either from steps going up from the vestibule or from another set of stairs going up from the outside. This latter was the slave entrance, the gallery having been built for the slaves who were members of the church at the time. The slave members at one time numbered fifty.

The pulpit was a very unique affair. So high was it that a visiting preacher, who was low in stature, was heard to remark that if there were anything that a man would be justified in worshipping on earth it would be the old pulpit, for he was sure there was nothing like it "in heaven above, or the earth beneath, or in the waters under the earth."

In 1925 the children of Stephen A. White of Mebane made an offer of \$10,000 to build an extension to the church provided that the congregation raise \$5,000.00, an amount sufficient to redecorate the old auditorium and bring it up in keeping with the new addition.

Mr. R. W. Scott, with his horse and buggy, canvassed the territory and in a short time raised about \$5,000.00 in subscriptions of cash and labor. Work was begun at once.

Mr. Harry Barton of Greensboro was the architect. The building contract was given to Mr. Jas. A. R. Davis. The entire job was completed in four months. The cost of the new building was \$6635.00. The cost of redecorating the old part was about \$1800.00

The work of redecorating was as follows:

The walls were refinished, the woodwork painted and the floor sanded. The pews were worked over to render them more comfortable. This was done by lowering them and widening the seats with strips taken from underneath.

The footstools and cuspidors were banished. Window stripping was put in to prevent the rattling of the windows.

The outside of the church received attention also. The brick walls were re-penciled. The shutters were repaired and painted. The side entrance was closed and the stairway, formerly used by the colored people, was removed. The wooden steps at the front were replaced by cement steps with iron railings.

The furnace in present use was installed by Coley Russell, a respected colored plumber of Graham.

*"The people had a mind to work."*

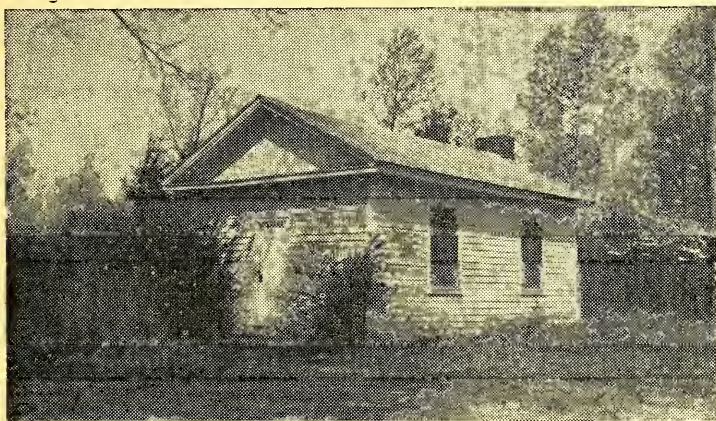
(For changes in interior see History.)



## THE SESSION HOUSE

As churches were formerly built with only one room, the auditorium, a session house was a necessary part of the equipment of a Presbyterian Church.

As the name implies, the house was used as a private meeting place for the Session of the Church. It was here that they held their business meetings, examined candidates for church membership and maybe corrected or re-proved unruly church members.



THE SESSION HOUSE

Hawfields still has its Session House, but it is now used for other purposes. At one time it was used as a school house. Mr. James Ira White rented it for \$1.00 per month and taught a school there.

The last school to be held there was taught by Mr. T. D. Dupuy, of Davidson, N. C., about 1899.

In the year 1936, in memory of the "good old days," two former Hawfield boys, Sam Johnston, of Graham, and John Henry Gibson, of Durham, repaired the Session House. They had it covered with asbestos shingles and painted.

It is now used for the Beginner's Department of the Sunday School.

There follows a list of pupils who attended school in the Session House. We know that the list is not complete:

Annie Webster  
Nina Webster  
Max Webster

J. E. Crutchfield  
John Kirkman  
Will Kirkpatrick

Maude McCauley  
Walter Gibson  
Robert Gibson

Nannie Foust	Walter McAdams	Ben Gibson
John Foust	Sam Albright	R. L. Holmes
Mamie Woods	Charlie Albright	Henry Nicholson
Calvin Foster	Bert Albright	John Isley
Fletcher Nelson	George Albright	Ernest White
Ava Patton	Henry Williams	Iola White
Ed Patton	Alfred Thompson	
Sam Lloyd	Will Murray	

### THE MANSE

Until the year 1906 the Hawfields and Cross Roads congregations comprised one field with one pastor and a manse, at Mebane, which was a central point between the two churches.

After the field was divided this manse was sold and the price of sale was used in building a manse for each church.

Hawfields Church bought a tract of land, about thirty acres, from Misses Bettie and Frankie White, this being a part of the Robert White farm and joining the church property.

The manse was built on the site of a double log cabin. This place was chosen because of a well of excellent water which is still in use. At the time of building an avenue of cedar trees was removed and maples were planted.

Dr. D. W. Mebane had just come as pastor. He virtually planned the house. It was originally a two-story house with four main rooms, a wide hall running thru the center and ell for kitchen and dining rooms. It had also two small or narrow rooms at the back, upstairs, and one downstairs. A speaking tube was put in to connect Miss Alice Mebane's bedroom upstairs with that of her parents downstairs.

Mr. and Mrs. Mebane lived in the home of Mr. R. W. Scott while the manse was being built.

At this time most preachers lived in the cities and towns in order to be near the railroad and the post office. Hawfields, therefore, considered it a high privilege to have the minister living among his people.

Dr. Mebane's daughter, Alice, his youngest child, was soon married in the church to Dr. C. A. Baird. This wedding was said to have been the first one performed in the church. At any rate Miss Alice Mebane was the first and, so far, the only "daughter of the manse" to leave it as a bride.

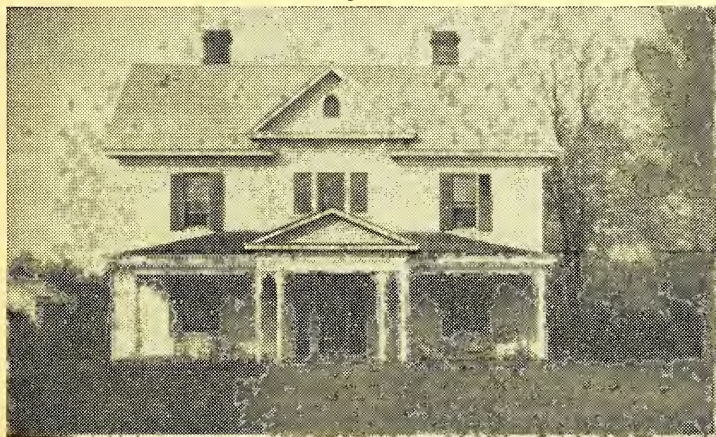
In 1912 Rev. J. W. Goodman succeeded Dr. Mebane.



He had one child, Grace, who came as a little seven-year-old and was the first child to live in the manse.

It was about this time that a rural telephone system was installed in this and in adjoining communities and most residences were hooked on to the party line or "merry-go-round," as it was sometimes called. Having a telephone was a convenience for the preacher. It was sometimes an annoyance, too, as an exchange was placed in the manse.

Until Mr. Goodman's time country preachers traveled mostly in buggies. Mr. Goodman's top-buggy with a black horse was a familiar sight. Both were well cared for. For cold weather the buggy was provided with a heavy lap-robe, and for rain an oilcloth cover was fastened over



THE MANSE—ERECTED 1907

the dashboard and to the sides of the buggy. There was a slit in the oil-cloth for the reins to pass thru. A lighted lantern in the foot of the buggy under the lap-robe completed the outfit with which one could travel in comfort.

When Mr. Goodman's buggy began to wear out he questioned whether he should buy a new one or invest about \$400.00 more and buy an automobile. After counting the cost and trouble of feeding and caring for a horse the balance seemed to be in favor of the car. Then the question arose as to whether the preacher riding in an automobile would elevate himself above the standard of living to which his people were accustomed. Mr. Goodman bought the car, a Ford Sedan, and this was perhaps

the only one at that time within the bounds of his congregation.

Rev. Jonas Barclay and family occupied the manse from 1917 to 1920. His young people were five in number: Tom, Julia, Laura, Edna and Frank.

Rev. M. E. Hansel followed Mr. Barclay. There were eight young people: Carey, Margaret, Elizabeth, Ernest, Harrison, Jean Holmes, Ralston and Elva. Several were small and it was pleasant to see children playing on the lawn.

After Mr. Hansel left in 1925 the church and manse were vacant for a year. During this time Mr. Sam Garner, pastor of the Mebane Church, acted as supply on two Sabbath afternoons of each month.

In November, 1926, Rev. N. N. Fleming and family came into the manse. The four children: Mary Rosa, N. N., Jr., Jessamine and Russell were small. Mary Rosa was seven years old and entered the third grade of Hawfields school.

On December 18th, 1932, Lucy Loman was born. She was the first child to be born in Hawfields manse. In recognition of this fact the church presented her with a purse of \$25.00. \$17.50 of this was invested in Postal Savings (a Baby Bond), and the remainder in a silver plate, with this inscription:

LUCY LOMAN FLEMING  
FROM  
HAWFIELDS CHURCH

While Lucy Loman was an infant Mrs. Fleming was President of the Presbyterial so the child was called the Presbyterial Baby.

On December 23rd, 1936, a little brother, Willis Kri-der, was born.

1939 and the Flemings have been at Hawfields twelve years. Mary Rosa is about to graduate from Flora McDonald College, N. N., Jr., is a Freshman at the Presbyterian Junior College at Maxton, and Jessamine is graduating from the Alexander Wilson High School where Russell is in the Ninth Grade.

Repairs on the manse have been necessary from time to time and some improvements have been made. Both church and manse were wired in 1926 and a private lighting plant was installed. This was used until 1928 when the power line was run out from Mebane and connection was made with that.

It seems well to state some of the facts connected with the running of that line.

In 1922 the Piedmont Power & Light Company, a privately owned and operated enterprise, was petitioned to run a line from Mebane to the Hawfields community. Col. Junius H. Harden offered to run the line at the cost of \$1,000 per mile; he proposed also, to give a demonstration of electrical appliances at the Hawfields school house. This cost was prohibitive as there were only nine houses to be supplied with current.

After this company was taken over by the Duke Power Company the offer was made to run the desired line for \$1300. Subscriptions were taken as follows:

J. J. Fenton-----	\$ 50.00	N. A. Kimrey-----	\$105.50
W. H. Albright-----	50.00	French Smith -----	100.00
E. C. Turner-----	105.50	R. H. Scott-----	105.50
Church -----	100.00	W. K. Scott-----	105.00
Manse -----	100.00	R. W. Scott-----	105.00
C. D. Covington-----	50.00	H. A. Scott-----	105.00
Miss M. Scott-----	105.00		

The total amount subscribed was \$1188.50, but the line was run at once, and in a short time the current was turned on: April 3rd and 4th, 1928.

In 1929 the wide front hall of the manse was thrown into the living room. This living-reception room is used frequently by the young people and the women of the church.

A new roof was put on in the summer of 1932.

In 1936 the small downstairs back room, intended for a study, was enlarged to make a comfortable bedroom. Several closets have been built.

Repairs on the front porch became necessary, and a cement floor was constructed in 1938. Much of this work was done by Mr. John Wood, a local builder, and a member of the Hawfields Church.

In 1945 the kitchen was remodeled.

Today, 1946, the walls are being insulated, the windows weather-stripped and a ceiling fan installed—all this a gift of Mr. R. H. Scott.

## THE SUNDAY SCHOOL

One can be reasonably sure that Hawfields Church had a Sunday School more than a hundred years ago. No records of these early years are obtainable. In 1938 the oldest member of the community, Mr. J. S. Gibson, 92 years of age, told the writer that he went there to Sunday School when he was a child.



In later years some of the superintendents were Messrs. David Kerr, Armstrong Tate and T. C. Johnston. In addition to being an elder and Sunday School superintendent, Mr. Johnston led the congregational singing.

Mr. A. V. Craig probably came next in the 1890's. Other superintendents to the present time were Messrs. E. C. Turner, J. R. White, R. W. Scott, J. P. Kerr, J. S. Gibson, W. J. Gibson, W. K. Scott, Edward Kerr, Jere Bason, Dave McPherson, J. J. Fenton, Jr., and Earl Covington.

The following teachers deserve mention: Mrs. Martha Kerr, Mrs. J. I. White, Mr. and Mrs. J. R. White, Mr. and Mrs. J. P. Kerr, Mr. E. C. Turner, Mrs. W. J. Gibson, Mr. R. W. Scott, Mr. R. C. White, Miss Frank White, Miss Lizzie Foust, Miss Mamie Scott.

Mr. W. J. Gibson led the congregational singing for many years. He was a leader in prayer. He was a valuable deacon though a unique collector. It has been said of Mr. Gibson that if he were out collecting and saw a man wearing a new hat he was liable to ask, "Aren't you wearing the preacher's hat?" If he met a woman with a new outfit he would ask if the dress did not belong to the preacher's wife.

When the winters were severe and the roads bad the Sunday School sometimes went into winter quarters. A picnic was usually held in the summer, Scott's pond lot being a favorite picnic place.

The first organ was given to the church by Dr. William Bason. His niece, Miss Ida Bason, was the first organist. It will be of interest to note here that Miss Ida Bason married Mr. Gabriel Walker and went to another community.

Her sisters, Misses Lizzie and Kate Bason, were life-long members of Hawfields Church. The pulpit Bible now in use was presented in honor of their memory by the children of Mrs. Ida Bason Walker: Walter E., William B., Joseph G. and Mary E. Walker, March 15, 1925.

The new organ was placed in the gallery but this arrangement did not work. The following anecdote is told. Some of the members objected to the use of a musical instrument in the church and stayed away from the services. After a time a snake was seen to crawl out from the organ and word was sent to those disapproving ones that they could come back as the serpent had left the organ.

Miss Berta Albright was organist for quite a while. She was followed by Mrs. J. R. White, Miss Sallie Al-

bright and others. Then Dorothy White and Grace Goodman took turns in playing the piano.

Until 1925 all the classes except the Beginner's were held in the auditorium. At this date the Sunday School extension was built and each class had a separate room.

Mrs. Hansel organized a Home Department which was carried on for a few years.

Mr. Fleming and Mrs. C. D. Covington worked up a Cradle Roll. An interesting feature of this department is the exhibit of baby pictures kept in the vestibule of the church.

At the present date, 1939, the total enrollment of the Sunday School is 173. The departments with names of officers and teachers are as follows—

<i>Superintendent</i> -----	J. Earl Covington
<i>Assistant Superintendent</i> -----	J. S. Gill
<i>Secretary</i> -----	Roy Evans
<i>Treasurer</i> -----	Mrs. C. D. Covington
<i>Cradle Roll</i> -----	Mrs. Frank Dixon
<i>Beginners</i> -----	Mrs. C. D. Covington
<i>Primary Boys</i> -----	Jessamine Fleming
<i>Miriams</i> -----	Mrs. John Wood
<i>Covenanters</i> -----	Miss Lesta Albright
<i>Fidelis</i> -----	Mrs. W. K. Scott
<i>Young Men</i> -----	H. A. Scott
<i>Women's Bible Class</i> -----	Mrs. A. H. Mann
<i>Men's Bible Class</i> -----	Rev. N. N. Fleming

Beginning July 30, 1927, the first Daily Vacation Bible School was held at Hawfields. The Superintendent was Miss Creola Hall just from the Training School at Richmond. Her assistants were Miss Ruth Abbott of Greensboro, Mr. and Mrs. Fleming, Nellie Turner, Mrs. C. D. Covington and Miss Ida Thompson.

The following classes were held:

<i>Beginners</i> -----	Miss Abbott and Mrs. Covington
<i>Primary</i> -----	Mrs. Fleming, Miss Nellie Turner Miss Ida Thompson
<i>Junior and Intermediate</i> ---	Miss Hall
<i>Senior</i> -----	Mr. Fleming

Ralph Turner and Hughes Scott rendered valuable assistance in the handwork of the boys. The total enrollment was 75. The number of certificates for perfect attendance was 50. The total expense was \$19.50.

A Bible was presented to Lois Covington for a perfect recitation of the Shorter Catechism. Testaments were presented to Mary Rosa Fleming, Elizabeth Phillips and Ruth Hogg for reciting the Child's Catechism.

The Session was closed with a commencement, an

exhibit of work done and a picnic lunch for the children.

Each year since 1927 a Bible School has been held by the local church people under the supervision of Mr. and Mrs. Fleming. Some of the faithful and efficient helpers have been Miss Nellie Turner, Miss Lesta Albright, Mrs. George Bason, Mrs. Clarence Mebane, Mrs. John Wood, and others.

For the last two years, 1937 and '38, Miss Nellie Turner has acted as superintendent of the Bible School.

The value of the Sunday School as an evangelizing agency in our church is shown each year as we report that those coming in from it form a large percentage of the number joining our Church on profession of their faith in Christ.

### YOUNG PEOPLE

Mrs. Chester came to Hawfields as a bride in 1884. The following story is told: On first meeting her Mr. Robert White said, "Mrs. Chester, there's a woe pronounced upon you." Mrs. Chester, much surprised, asked "What do you mean?" Mr. White replied, "The Bible says, 'Woe unto you when all men shall speak well of you'."

It is conceded that Mrs. Chester started the young people's work in Hawfields about the year 1885. The organization was known as the Sunbeam Society. Some of their leaders were Miss Mamie Scott, Miss Frank White and Miss Lizzie Foust.

The first recorded activity of the Sunbeam Society was their contributing to the first Lapsley, the Congo Missionary boat, which capsized and was lost.

The list of Donors is as follows:

Mattie Craig	Edgar Patton
Berta Albright	Sam Johnston
Sallie Albright	Adelaide Dixon
Josie Scott	Mamie Woods
Robert Gibson	Ava Patton
Nettie Kirkpatrick	Robbie Scott
Mary Bason	Minnie Gibson
Willie Cass Johnston	Nannie Minor
Emma Craig	Flora Patton
	Anonymous

It is remembered that Miss Lizzie Foust reorganized the Sunbeam with Margaret Scott as president and Agnes White as Secretary. Miss Lizzie remained the leader until her marriage, when Miss Mamie Scott took her place.

In due time the name was changed to Christian Endeavor. Dr. Mebane was interested in young people and, being a resident pastor, was able to attend the meetings.

Mrs. Goodman was outstanding as a worker with young people. The boys and girls associated with her hold her in lasting remembrance for the kindly interest and understanding shown them both in church work, in school and in the problems of every-day living. She taught expression to the young debaters and declaimers and showed them how to use their hands and feet.

As time went on some of the leaders in the young people's work were Kerr Scott, Walter Mann, Ernest Turner, Charlie Gibson, Ed and Dave McPherson, Herbert and Anice Thornton, Mildred and Mary White, Mona, Esther and Dewey Covington, and Mattie Gibson.

In 1926 Mr. and Mrs. Fleming came, preceded by their reputation of being fine workers with young people. This knowledge plus the fact of Mrs. Fleming's musical ability were, perhaps, the chief reasons for their call to Hawfields and the church felt doubly fortunate when the call was accepted. Their stay of now more than twelve years has proven that they are equally good along all lines of church work.

Some time prior to 1933 the name Christian Endeavor was discontinued and the denominational designation of the Young People of the Church was adopted.

The Kingdom Highway program is being followed. Its purpose is four-fold: worship, service, instruction and recreation.

The officers of the organization or the Young People's Council meet once a month at the manse and with the help of Mr. and Mrs. Fleming and an adult advisor they plan a month's program along the four lines mentioned.

The adult advisors have been Mrs. N. N. Fleming, Mrs. George Bason, Mrs. J. Earl Covington and Miss Lesta Albright. Miss Doris Hadley is the newly elected adult adviser.

For years the Young People have been sending delegates to the different conferences, Davidson, Elon and Peace College. Mr. Fleming has always been a counsellor at these conferences.

For several summers the young people had their own camp and conference, going to Sastin's Pond, Cane Creek and Teer's Hill. Their best conference was held at Glade Valley High School where for five days 23 young people



were led by the pastor and three adults in a "Miniature Conference."

Some of the activities of the young people are: helping to finance their expenses to the conferences; carrying magazines to the County Home and singing to the inmates; stimulating interest in the Minister's Annuity Fund by reading contests; sending cards and candy to College boys and girls; carrying baskets of fruit to shut-ins at Thanksgiving; singing Christmas Carols.

Hawfields will never cease to be grateful to Mr. and Mrs. Fleming for their work with the young people and for the whole church.

## YOUNG PEOPLE'S ORGANIZATION

### ADULT AIDERS

Mrs. N. N. Fleming	Miss Doris Hadley
Miss Nellie Turner	Miss Nancy Alexander
Mrs. George S. Bason	Mrs. George Rowland
Mrs. J. Earl Covington	Miss Alma Covington
Miss Lesta Albright	

### PRESIDENTS

Lamont Dixon	James Albright
Mrs. D. W. McPherson	Alma Covington
John Turner	Jessamine Fleming
Baxter McPherson	Martha Lee Covington
Lois Covington	Jean Mann
Mary Rosa Fleming	Ruth Webster
James Evans	Bill Covington
J. W. Phillips	Bob Webster
Pearl Kimrey	Robert Scott
Dewey Covington, Jr.	Ruby Lea Webster
Coleman Sykes	Henderson Scott

### MEMBERS OF HAWFIELDS CHURCH WHO SERVED IN WORLD WAR I

Jere Bason	Kerr Scott
Sam Bason	Floyd Scott
Jennings Bason	Edwin Scott
Tom Barclay	Died in Service
Viola Covington	Herbert Thornton
Battle Burgess	Frank Thornton
Julian Gill	Rowland Webster
Albert Gibson	Bob White
Henry Scott	Lawrence Dixon

### MEMBERS OF HAWFIELDS CHURCH WHO SERVED IN WORLD WAR II

Elmo Albright	Dewey Covington Jr.
Linwood Albright	(Killed in Service)
J. C. Andrews	Bill Covington
John R. Bagwell	Marvin Dixon
Rowland Burgess	John Troy Dixon
Frank Culberson	James Evans



Ronald Evans  
 Kerr Freshwater  
 Norman Gibson  
 Willie Graves  
 L. A. Gibson  
 Colon Isley  
 Eugene Isley  
 William Johnson  
 Myron Mora  
 J. W. Phillips  
 Evelyn McAdams  
 Walter McPherson  
 Woodrow McPherson

Maggie McPherson  
 Tommy Stuart  
 Paisley Scott  
 Jack Turner  
 Clyde Turner  
 Frances Turner  
 Betty Webster  
 Bob Webster  
 Daniel Webster  
 Ruth Webster  
 J. B. Way  
 James Elliott  
 John William Isley

### THE WOMAN'S AUXILIARY

The earliest record obtainable indicates that the Ladies' Missionary Society of Hawfields Church was organized by Mrs. S. H. Chester May 25, 1885, and that she was the first President.

The following is a list of the ladies who were members. This list is doubtless incomplete and perhaps incorrect in some cases:

Miss Ella Albright  
 Miss Lizzie Bason  
 Mrs. Julia Bason  
 Miss Rebecca Boswell  
 Mrs. E. J. Craig  
 Mrs. S. H. Chester  
 Mrs. Lucy Curtis  
 Miss Ella Clendennin  
 Miss Marie Dixon  
 Mrs. M. D. Dixon  
 Mrs. E. F. Dunlop  
 Mrs. Levi Faucette  
 Miss Bettie Faucette  
 Miss Fannie Forrest  
 Miss Lizzie Foust  
 Mrs. N. Johnson  
 Mrs. Martha Kerr  
 Miss Lula Kirkpatrick  
 Miss Annie Kerr  
 Miss Sue Covington  
 Miss Addie Covington

Mrs. Julia Patton  
 Mrs. Hettie Scott  
 Mrs. Lizzie Scott  
 Miss Mamie Scott  
 Miss Sudie Scott  
 Miss Bettie Sharp  
 Mrs. F. Sharp  
 Mrs. M. G. Scott  
 Mrs. Lizzie Turner  
 Miss Fannie Thompson  
 Mrs. Nannie Thompson  
 Mrs. Tom Johnston  
 Mrs. Martha White  
 Miss Flora White  
 Miss Jennie White  
 Miss Fannie White  
 Miss Bettie White  
 Miss Frankie White  
 Mrs. Robert White  
 Miss Fannie Covington

The Mebane branch of the "Ladies Missionary Society" of Hawfield Church.

Mrs. Stephen White  
 Mrs. Hettie Scott  
 Miss Mag Woods  
 Miss Lizzie Bason  
 Miss Kate Bason

Miss Bettie Thompson  
 Miss Alice Thompson  
 Miss Annie Kerr  
 Miss Minnie Williamson  
 Miss Mamie White

No minutes of the meetings are obtainable. The following pledges were recorded:

## I

"I do hereby promise to contribute five cents monthly during the ensuing year to our Ladies' Missionary Society of Hawfields Church, to assist in the spread of the Gospel unto all the world according to our Savior's command, commencing in May 1888."

M. J. Kerr  
L. C. Foust  
M. G. Scott

Jennie White  
Fannie Foust  
Mamie Scott

## II

"We promise, God willing, to give ten cents a month for the coming year (1889) to help support Rev. W. B. McIlwaine as a Foreign Missionary."

Mrs. S. H. Chester  
Mrs. Lizzie H. Scott  
Mrs. Bettie Bason  
Mrs. N. E. Gibson  
Mrs. M. E. Wilson  
Miss Maria Dixon  
Miss Mamie Scott

Miss Flora White  
Miss Lizzie Foust  
Miss Fannie Foust  
Miss N. M. Foust  
Miss Berta Albright  
Miss Ella Clendennin

The "Ladies Missionary Society" continued to function with more or less regularity, meeting sometimes at the church and sometimes at the homes of the ladies.

The name was changed to "Woman's Auxiliary" with Mrs. Goodman as the first president under the new name. She attempted to hold regular monthly meetings.

Mrs. Barclay started the circle plan in the Auxiliary.

Mrs. Hansel reorganized the circles and attempted a young woman's circle and a girl's circle. Both of these ceased to meet after a few months.

Until the present (1939) there were three Women's Circles arranged geographically and an Exceptional Circle composed of young matrons and business women. This circle meets at night.

In March 1926 Mrs. E. P. Wharton of Greensboro, Presbyterial President, visited our Auxiliary meeting at Mrs. Mann's and explained the "Standard of Excellence." For sometime we tried to gauge our progress by that standard but we never reached it.

In September 1926 Orange Presbytery was entertained. At this meeting Mr. Fleming was transferred to this Presbytery. He came with his family in November following and Mrs. Fleming began work in Hawfields Auxiliary.

In April 1927 Hawfields with the help of the Mebane Presbyterian Church entertained Orange Presbyterial.

About this time the first Bible study class was started with Mrs. R. C. White as teacher. Other teachers have been Mr. Fleming, Mrs. Fleming, Mrs. J. H. Phillips, Mrs. W. K. Scott and Mrs. A. H. Scott.

In the summer of this year Mrs. Fleming went as delegate to Montreat. In September it was necessary for her to have a major operation which caused the church much anxiety. While she was convalescing at Watts Hospital the women sent her a "Sunshine Basket" which idea was new to her and to us at that time.

In 1928 Della Williamson was sent as a delegate to the Colored Woman's Conference. The women paid her expenses by contributing the price of an egg per day per member.

A woman has not been sent to this conference every year as it was difficult to find a suitable one to send.

The colored people finally requested that they be permitted to select their own delegate. This is now their custom and the Woman's Auxiliary helps to pay her expenses.

Help has been given them in conducting their Bible Schools. Mrs. Fleming has given previews of the Sunday School lesson and conducted choir practice with them. Health clinics have been sponsored.

Hawfields Auxiliary has held a birthday party each year and has made a contribution to each objective. The white cross consignments have been received and attended to.

The majority of our women read the Mission Study Books and all enjoy the all-day meeting in February when the Foreign Mission book is reviewed, each of several women taking a chapter. With the exception of the year 1938, a school of missions has been held in November of each year.

Welfare work has been done along several lines. In 1932 at the request of Miss Lucy Blake, Home Ec. teacher at the local school, 145 garments were made for needy children.

In cases of sickness and need the circles have taken turns in furnishing food and other necessities.

Old clothes bags have been filled for mountain schools.

A large copy of the Ten Commandments was framed and hung in the vestibule of the church and a similar copy was placed in the High School auditorium.

The Auxiliary has sent one or more women to the Woman's Conference at Montreat almost every year.

The women and the Sunday School also pay the expenses of delegates to the Y. P. Conferences.

Each summer for several years the women have served a supper to a Kiwanis Club. It is principally by this means that the work of the Hawfields Auxiliary has been financed. When there is a surplus of funds in the treasury the women help with expenses connected with the church or manse.

The young people receive special attention from the Woman's Auxiliary. Each High School graduate receives the booklet entitled "Unfailing Promises."

The boys and girls going away to College or to work have a farewell party given them showing that they are sent away with the best wishes of the church.

During their absence they are remembered by letters, cards and an occasional box of candy. On their return home for the summer a welcome party is given them and an attempt is made to reinstate them in some form of church or community work.

In 1936 Orange Presbytery was again entertained. In this year a number of young people joined the church and the women helped to buy Bibles for those who had none.

Presidents and secretaries of the Hawfields Woman's Auxiliary since 1925.

## PRESIDENT

Mrs. A. H. Mann  
 Mrs. N. N. Fleming  
 Mrs. J. J. Fenton, Jr.  
 Mrs. J. W. Ferrell  
 Mrs. J. H. Phillips  
 Mrs. N. N. Fleming  
 Mrs. W. K. Scott  
 Mrs. J. H. Phillips  
 Mrs. L. R. Webster  
 Mrs. W. P. Idol  
 Mrs. Clarence Mebane

## SECRETARY

Mrs. Jas. Covington  
 Mrs. J. J. Fenton, Jr.  
 Mrs. R. A. Evans  
 Mrs. Jas. Covington  
 Mrs. A. H. Mann  
 Mrs. L. R. Webster  
 Mrs. W. P. Idol  
 Mrs. A. H. Mann  
 Mrs. A. L. Turner

On this date April 15, 1946, we review the work of the Woman's Auxiliary from November 28, 1926, which was the date Rev. N. N. Fleming began his pastorate.

Mrs. Fleming was not only a trained Christian worker but possessed unusual energy and qualities of leadership. All of these she has given of freely through the years and our women through her example have become more conscious of their responsibilities.

An effort was made to hold the monthly Auxiliary meetings for the entire year in the men's bible class room. The oil heater did not give sufficient heat and Mrs. Flem-



ing asked that the winter meetings be held at the manse. Since then the manse has been the meeting place for seven months of the year. Circles have always met in the homes of the members. There are at present five circles. One of these is composed of women who work in town during the day and their meetings are held at night. The total circle attendance usually exceeds the Auxiliary attendance. This is largely due to transportation difficulties. The circles have been so grouped that it was possible to walk to meetings. Beginning this year, 1946, all except the Business Women's Circle were regrouped in order that the women from different sections might come to know each other better.

The Devotional and Program leaders in the Auxiliary have been selected at the beginning of the year and as a rule programs outlined in the Year Book have been used. The circles also have followed the Programs in the Year Book. Some Circles have a different Bible teacher each month. Some select one woman to teach it for the entire year. The Bible in the Auxiliary has always been taught by the same woman for the entire year.

Delegates have always been sent to Montreat even during the war years. A list of these, which may be incomplete, follows:

Mrs. N. N. Fleming	-----5 years*
Mrs. J. H. Phillips	-----2 years
Mrs. Harvey Mann	-----2 years
Mrs. E. J. Evans	-----2 years
Mrs. L. R. Webster	-----1 year
Mrs. C. D. Covington	-----1 year
Mrs. Kerr Scott	-----2 years
Mrs. Ralph Scott	-----1 year
Mrs. J. W. Farrell	-----1 year
Mrs. R. C. White	-----1 year

\* Three of which as Presbyterian President.

At the beginning of his pastorate, Mr. Fleming instituted a monthly business meeting of the Elders and Deacons. This became known as the Church Officers Meeting and through the years has met in the homes of the Elders and Deacons. These meetings have been well attended and the wives of the officers who have served them supper like to think they have helped here.

Annually in September Loyalty Day is observed by all organizations of the church. This is a supper meeting. After supper each organization holds its business meeting, then joins for the Loyalty program.

For six years previous to World War II the Auxiliary annually served picnic supper to the District Kiwanis

Club, composed of the Burlington, Graham, Mebane, Durham, Oxford and Raleigh Clubs.

These suppers accomplished much good because it was necessary for every member to help and they did. Each year we dreaded it, worried over it, worked with it and when it was over knew our neighbors better and had a nice sum of money to carry on the work of the Auxiliary. They were not held during the war because of gas shortage. Neither was there enough sugar to make the desserts that had been served in such abundance.

It has been customary for years to go into Mebane, Graham and Burlington when outstanding church leaders and teachers visited those churches. Some classes that drew a large attendance from Hawfields were those taught by Miss Lucy Steele, Bible teacher from Peace College, Raleigh; Dr. Nettie Grier, Medical Missionary to China, Mrs. S. H. Askew, Bible teacher. Many missionaries have visited our church, including Dr. and Mrs. Robert Knox, Korea; Mr. and Mrs. Stegall and daughter, Virginia; Mr. and Mrs. Charles Shafe and children, Africa; Mr. Rufus Morrow, Mexico; Dr. Frank Baker, Brazil; Dr. and Mrs. W. C. McLaughlin, China; Miss Florence Root, Korea.

In 1938 Mr. Fleming organized a School of Missions. This is held each year in January. Mr. Fleming is the Superintendent and draws on the Sunday School and Young People's organizations for the teachers. The Auxiliary has its own class. The teachers are selected from its own membership by the Secretary of Foreign Missions.

Each year the President and two delegates have represented Hawfields at Presbyterial. Group Conferences have been well attended. All this is indicative of increased interest in the work of the Church. The electrification of the farm and the farm home has made possible the leisure to attend. The automobile has partly solved the transportation problem. Our greatest handicap now is the condition of the roads during the winter months.

The Auxiliary contributed to the war effort through its cash gifts to Red Cross, through service for the Red Cross, letters and gifts sent to men in service, boxes to war refugees, entertainment for our boys. At another place is recorded the names of boys and girls from Hawfields who served different places all over the world.

In 1945 the Auxiliary contributed \$367.00 to Benevolences and 1946, \$360.00.

## THE CEMETERY

The original cemetery continued in use for some time after the church was moved to the second location. Rev. John Debow was the first person to be buried in the present cemetery. For many years no system was employed in the care and upkeep of the cemetery. Once a year, just before spring communion, a call was made for volunteers to "clean up the cemetery". The response was usually satisfactory.

A board fence once surrounded the place. This was not very ornamental but made a good place for the men to sit and discuss topics of general interest.

Mr. Culbertson broke up this habit by remarking that the row of men on the fence made him think of buzzards.

In 1913 Mr. R. W. Scott set out to raise an endowment fund for the upkeep of the cemetery. The response was almost without exception hearty and generous.

Numerous letters of appreciation were received and donations continue to come in year after year. One man, in making his subscription, remarked that the briars and weeds were so numerous that he could scarcely find the graves of his friends. This man expressed pleasure at being asked to contribute to the fund.

A report on the cemetery fund follows.

The original Endowment Fund for upkeep of the cemetery consisted of \$4000.00 in N. C. State Bonds yielding 4 and 4½ percent and a \$500.00 Bond of the St. Louis and San Francisco R. R. yielding 10 percent. It was the opinion of some that the railroad bond should be held, as it was considered as good as the government itself.

The \$50.00 interest from this with the \$170.00 from the N. C. State Bonds gave enough income to care for the cemetery and to keep good equipment for mowing it.

About 1931 the Railroad Bond ceased to pay any interest and the stock went as low as \$8.00 per \$100.00 share and even ceased to be quoted.

At a congregational meeting of Oct. 15, 1944, the Cemetery Committee, upon recommendation of the church officers, was authorized to sell the bond. The amount realized from the sale was \$262.50 and this was added to the endowment fund.

In 1941 the N. C. State Bonds started maturing. Upon recommendation of competent authority in such matters, (Mr. Chas. A. Scott, National Bank of Alamance) these

Bonds were reinvested in Federal Bonds yielding 2½ percent.

In 1940 Section B of the cemetery consisting of 32 plots was cultivated and seeded in grass at a cost of \$166.64. In 1941 these plots were marked with bronze markers costing \$48.00, thus making it very satisfactory to locate plots under any condition.

On March 3, 1942, a blue print was made at a cost of \$12.00 and is recorded in Book 4, p. 19, at the courthouse in Graham.

In 1941 the family of Mr. E. C. Turner kindly consented to sell approximately 2½ acres of their good farming land at a cost of \$123.50. Even with this expenditure the cemetery fund has grown through the sale of plots and individual donations.

The money from the sale of plots and any gifts are added to the fund. Only the revenue derived from the fund is used in the upkeep of the cemetery.

At present this makes an impossible situation due to an increase in labor cost, depreciation of equipment and low income from the bonds.

The fund is now \$5000.00 in Federal Securities plus \$751.29 in savings account yielding in 1945, \$130.29.

A list of subscribers to the Cemetery Fund follows.

Amount subscribed to date Hawfields Cemetery Fund:

No.	1—M. W. Scott	\$ 200.00
No.	2—W. J. Faucette (by will)	200.00
No.	3—S. Lizzie Kerr	25.00
No.	4—R. W. Scott	100.00
No.	5—W. G. Smith	100.00
No.	6—Mrs. G. L. Walker (by Walter Walker)	50.00
No.	7—White Bros.	200.00
No.	8—L. Banks Holt and Wife	50.00
No.	9—H. W. Jackson	25.00
No.	10—Mrs. E. E. Moffitt	10.00
No.	11—Margaret G. Long	50.00
No.	12—M. M. Lasley	40.00
No.	13—Mrs. Jas. Williamson	50.00
No.	14—Misses Flora and Jennie White	50.00
No.	15—T. B. Lasley	20.00
No.	16—E. W., R. K. and J. E. Lasley	25.00
No.	17—S. W. Patton	50.00
No.	18—Sam T. Johnston	50.00
No.	19—Chas. D. Johnston	25.00
No.	20—J. W. Murray	25.00
No.	21—H. W. Scott	25.00
No.	22—J. L. Scott, Jr.	25.00
No.	23—Chas. Scott	25.00
No.	24—G. T. Johnston	30.00
No.	25—Dr. J. A. Albright	50.00
No.	26—Mr. and Mrs. C. M. Tyson	20.00
No.	27—Miss E. Kate Bason	100.00



## HISTORICAL SKETCH HAWFIELDS CHURCH

43

No. 28—W. H. Bason	\$ 50.00
No. 29—J. M. Baker	100.00
No. 30—Pleas Dixon	100.00
No. 31—S. G. Murphy	5.00
No. 32—Henry Freshwater	50.00
No. 33—E. C. Turner	50.00
No. 34—John W. Bason	50.00
No. 35—John T. Kerr	100.00
No. 36—J. R. Patton	50.00
No. 37—A. V. Craig	100.00
No. 38—J. R. White	50.00
No. 39—T. W. and E. P. Cook	100.00
No. 40—Mrs. L. K. Thompson	20.00
No. 41—L. M. Johnson	25.00
No. 42—Mrs. W. H. Matthews	50.00
No. 43—Mrs. Pauline J. Holt (per A. C. Holt)	25.00
No. 44—Martha and Ella Clendennin	25.00
No. 45—Wm. Clendennin and Wife	10.00
No. 46—Mamie A. Merrick	10.00
No. 47—J. E. Thompson	30.00
No. 48—Mrs. J. B. Stroud	50.00
No. 49—W. E. Sharpe	50.00
No. 50—John M. Foust Family	100.00
No. 51—S. K. Scott	25.00
No. 52—A. N. Scott	25.00
No. 53—Mrs. J. L. S. Albright	25.00
No. 54—Jno. M. Scott	25.00
No. 55—M. B. Scott	25.00
No. 56—Pattie Vaughn Holoman	20.00
No. 57—J. S. Shaw	10.00
No. 58—J. R. Steele	20.00
No. 59—J. S. Durham	25.00
No. 60—	
No. 61—Charlie Covington	25.00
No. 62—Rogers Family	75.00
No. 63—W. L. Cooper	25.00
No. 64—W. J. Crutchfield	25.00
No. 65—Mrs. C. R. Hudson	20.00
No. 66—Jas. Covington	20.00
No. 67—W. P. White	30.00
No. 68—J. W. Covington	25.00
No. 69—Miss Mattie Faucette	25.00
No. 70—Miss Alice Thompson	25.00
No. 71—Mrs. J. A. Patton and Family	25.00
No. 72—Mr. and Mrs. W. C. Gibson	25.00
No. 73—	
No. 74—Mrs. R. D. White	25.00
No. 75—Miss Mattie R. Dunlop	25.00
No. 76—Chas. O. Sharpe	16.00
No. 77—Mrs. John M. Cook	12.00
No. 78—Mrs. W. H. May	10.00
No. 79—W. L. Sharpe	4.00
No. 80—Jas. Sharpe	8.00
No. 81—Mrs. Bettie C. Thompson	10.00
No. 82—J. S. Gibson	11.80
No. 83—Margaret Scott Smith	5.00
No. 84—J. A. Gibson for Jno. Sharp	10.00
No. 85—Junius H. Harden	50.00
No. 86—Mrs. B. Frank Mebane	25.00

No. 87—Mrs. Lizzie Hooker	\$ 5.00
No. 88—J. E. Scott	5.00
No. 89—	
No. 90—W. C. Kirkpatrick	25.00
No. 91—H. E. Kirkpatrick	25.00
No. 92—H. A. Dixon	10.00
No. 93—Mrs. G. W. Gill and Family	100.00
No. 94—T. W. Kirkpatrick	10.00
No. 95—Mr. and Mrs. Dolph Mebane	20.00
No. 96—Mrs. W. P. Durham	10.00
No. 97—James P. Kerr	100.00
No. 98—Mrs. A. E. Moffit	1.00
No. 99—Capt. J. A. Turrentine	1.00
No. 100—George F. Dixon	25.00
No. 101—S. N. Roland	30.00
No. 102—W. E. White for the Family	500.00
No. 103—J. A. Tate	50.00
No. 104—Mrs. Lillie Scott Cansler	50.00
No. 105—John M. Scott	20.00
No. 106—W. B. Walker	25.00
No. 107—Mrs. Becky Gibson	5.00
No. 108—Frank Albright	20.00
No. 109—Estate of Mrs. Flora and Jennie White	20.00
No. 110—Miss Agnes Curtis	Yearly contributor since 1939

Of late years the following have been contributors to the Cemetery fund:

Frank Albright, Mrs. Becky Gibson, Rev. and Mrs. N. N. Fleming, Estate of Misses Flora and Jennie White (David Curtis, Executor), J. D. Atkinson Family, Mrs. V. Ben White, John Henry Freshwater.

Miss Agnes Curtis, whose mother and father, sister and aunts are buried in this cemetery, has been an annual contributor since 1939.

Knowing the motive in establishing this fund and reading the many letters encouraging its establishment (letters in safety deposit box at church) with these late contributors, encourage the present cemetery committee to continue to strive to make the cemetery a more beautiful and sacred spot.

### COMMUNION SERVICE

In 1873 the Communion Service used was of porcelain. During Mr. Morrow's pastorate the silver goblets and plates were used. It is said that James Ira White, Mrs. M. G. Scott and Mrs. Julia Patton raised the money for the silver service. The silver pitcher and goblets, also one of the porcelain goblets, are now in the vault in our church. Mrs. McCoy of Asheville has another of the porcelain goblets. The silver ones were replaced during Mr. Goodman's pastorate by the individual service now in use. Mrs. W. H. Bason, Mrs. Jerome Coble and Mrs.

John Foust were members of the circle that raised the money for this service.

### COMMUNITY BUILDING

The Community, or Fellowship, Building was first suggested by Mr. Kerr Scott several years ago.

In October 1942 Mrs. A. L. Turner gave a fifty-dollar war bond to start the fund to be used for erecting a Community Building to be owned and controlled by the church. In 1943 it was brought to the attention of the officers of the church by Mr. Scott, and a committee was appointed: W. Kerr Scott, Chairman, G. S. Bason, J. W. Covington, J. J. Fenton, Jr., and R. H. Scott.

The committee recommended the erection of such a building to cost about \$30,000.00. This was adopted by the officers Nov. 9, 1943, and by the congregation Dec. 12, 1943, following a sermon by the pastor on "The Rural Church and The Post War World."

The chairman of the committee, W. Kerr Scott, has personally solicited most of the funds for this building.

In March 1946, J. J. Fenton, Jr., Treasurer, reported:

Subscribers to the Community Building	164
Amount Subscribed	\$18,126.25
Amount Collected	14,781.65

The committee decided not to start the work until \$20,000 had been raised.

The campaign is still on and both money and pledges are coming in.

### LIST SUBSCRIBERS TO COMMUNITY BUILDING

To DATE—APRIL 22, 1946

Miss Lesta Albright	\$ 50.00
Mrs. Elizabeth Kerr Atkinson	10.00
Mr. and Mrs. George Bason	200.00
Mr. and Mrs. R. O. Browning	25.00
Mrs. Clyde Blackwelder	40.00
John Bagwell, Jr.	25.00
S. M. Bason	100.00
Mrs. Elizabeth Scott Carrington	200.00
Mr. and Mrs. J. Earl Covington	200.00
Mr. William C. Curtis	200.00
Dr. George Carrington	300.00
Jim Covington	10.00
Alma Kaye Covington	100.00
Bennie Mell Covington	20.00
Martha Lee Covington	100.00
Bill Covington	100.00
Mrs. C. D. Covington	100.00
C. D. Covington	100.00

## LIST SUBSCRIBERS TO COMMUNITY BUILDING—Continued

Neel Covington .....	\$ 100.00
Margaret Ann Covington .....	50.00
James E. Covington, Jr. ....	50.00
Chas. H. Covington .....	100.00
Mr. and Mrs. Brodie C. Covington .....	100.00
Mr. and Mrs. Harry B. Caldwell .....	10.00
Mrs. E. P. Cheek .....	5.00
J. B. Coble .....	2.30
C. D. Covington, Jr. ....	100.00
(By Mr. and Mrs. C. D. Covington)	
C. A. Culberson, Jr. ....	25.00
Frank Culberson .....	50.00
Howard C. Doss .....	100.00
Mrs. Sallie A. Doggett .....	100.00
Mrs. F. M. Dixon .....	50.00
F. M. Dixon .....	50.00
Donald Dixon .....	50.00
T. D. Dupuy .....	10.00
Mr. and Mrs. E. J. Evans .....	400.00
Rev. N. N. Fleming .....	200.00
Mrs. Jessamine B. Fleming .....	100.00
Miss Mary Rosa Fleming .....	100.00
Neely Fleming, Jr. ....	200.00
Russell B. Fleming .....	50.00
Lucy Loman Fleming .....	20.00
John J. Fenton, Sr. ....	100.00
Mr. and Mrs. J. J. Fenton, Jr. ....	150.00
Becky Fenton .....	25.00
Elizabeth Ann Fenton .....	25.00
Mary Jane Fenton .....	25.00
Grace Nell Fenton .....	25.00
Will Farrell .....	25.00
Mrs. J. Will Farrell .....	25.00
Hazel Farrell (Mrs. Walter Hurteau) .....	25.00
Katherine Farrell (Mrs. Curtis Capps) .....	45.00
Mr. and Mrs. Hal Farrell .....	25.00
Patsy Farrell .....	5.00
Ardelia Farrell .....	5.00
Carolyn Farrell .....	5.00
Mr. and Mrs. J. W. Farrell, Jr. ....	50.00
Jeanette Marie Farrell .....	5.00
James Elmo Farrell .....	5.00
T/Sgt. E. K. Freshwater .....	100.00
John H. Freshwater .....	10.00
Mrs. N. N. Fleming, Sr. ....	200.00
(By Miss Margaret K. Fleming)	
Jessamine R. Fleming .....	100.00
Mrs. R. W. Gibson (Mrs. George Rowland) .....	20.00
Nannie Gibson .....	4.00
Robert Gibson .....	4.00
Velna Graves .....	5.00
Clem Graves .....	5.00
Tuck Graves .....	5.00
Vee Graves .....	5.00
Manie Gibson .....	4.00
John H. Gibson .....	100.00
John Sprunt Hill .....	50.00
Mrs. C. R. Hudson .....	125.00



## LIST SUBSCRIBERS TO COMMUNITY BUILDING—Continued

Mrs. A. W. Holmes	\$ 20.00
Billy Holmes	20.00
Darrell Holmes	20.00
A. W. Holmes, Jr.	20.00
A. W. Holmes	20.00
Home Coming Collection 1944	23.45
Mrs. L. M. Hull	100.00
(In memory of her father and mother, Major William Bingham Lynch and Rebecca Neal)	
Mr. and Mrs. W. P. Idol	5.00
Sam T. Johnston	500.00
Mrs. Mary Patton Jones	10.00
J. D. Kimrey	100.00
Mrs. J. D. Kimrey	100.00
J. D. Kimrey, Jr.	100.00
William Richard Kimrey	100.00
Miss Nannie Kersey	50.00
Mr. and Mrs. Alfred J. Loudermilk	74.00
Miss Betty White Loudermilk	18.75
Mrs. J. A. Long	500.00
D. J. Lybrook	15.00
H. C. McPherson	60.00
Mr. and Mrs. Commie McAdams	25.00
Woodrow W. McPherson	25.00
Mr. and Mrs. Harvey Mann	100.00
Dorothy Mann	100.00
Jean Mann	100.00
John Harvey Mann	100.00
Martha Ruth Mann	25.00
Kent Mann	10.00
Sara Mann	5.00
E. C. Melville	50.00
Mrs. Iola Patton Mace	100.00
W. H. May	25.00
Mrs. Mamie Allen Merrick	5.00
Mr. and Mrs. R. C. Mebane	150.00
Flora A. Patton	40.00
Mr. and Mrs. J. H. Phillips	50.00
Ed Phillips	50.00
Margaret Phillips (Mrs. J. R. Mitchell)	50.00
John C. Preston	100.00
Mrs. Woods Patton	5.00
Miss Nan Rogers	10.00
Mrs. Margaret G. Ross	100.00
Mr. and Mrs. Ralph H. Scott	500.00
Miriam Scott	100.00
Henderson Scott	100.00
Mr. and Mrs. W. Kerr Scott	1050.00
Robert Scott	100.00
Mr. and Mrs. H. A. Scott and Family	200.00
A. H. Scott	200.00
Mrs. A. H. Scott	200.00
Charles Kimrey Scott	100.00
Dr. S. Floyd Scott	100.00
Agnes Scott	52.00
Mamie W. Scott	100.00
Mrs. R. W. Scott	100.00
In Memory of Edwin Scott	
Charles A. Scott	100.00

## LIST SUBSCRIBERS TO COMMUNITY BUILDING—Continued

Don E. Scott	\$ 1000.00
Jno. M. Scott	200.00
J. B. Sellars	25.00
Dr. Raney Stanford	25.00
Berta A. Stroud	55.50
Osborne Scott	500.00
Virginia Stegall	21.00
Billy Scott	13.00
Mrs. E. C. Turner	5.00
Mrs. A. L. Turner	75.00
Mrs. Ione Scott Thompson	100.00
Dr. G. G. Scott	25.00
Virginia Mills, Inc. (By Julian T. Baker)	200.00
Mr. and Mrs. J. C. Wilson	250.00
Harry Wilson	100.00
Willard Wilson	100.00
Mrs. John H. Wood	25.00
Peggy Jean Wood	5.00
J. S. White	100.00
W. D. Webster	50.00
Mrs. Majorie H. Warren	5.00
Miss Annie G. Webster	10.00
Mr. and Mrs. H. W. Webster	20.00
Mrs. Mary Waddell	10.00
J. Edwin White	25.00
Hawfields Home Demonstration Club	228.00
Alexander Wilson Grange 606	50.00
Alexander Wilson Juvenile Grange	7.00
Mrs. Mamie Allen Merrick	5.00
Mrs. (L. M.) Margaret Scott-Smith	25.00
Mrs. T. W. (Mary Ella Albright) Harris	50.00
Pioneers Hawfield Church	5.00
Dr. Glen G. Scott, D.D.S.	25.00
A. N. Scott	25.00
Mr. and Mrs. Walter Williams	50.00
Mrs. L. D. Yeargan	10.00
In Memory of Grandparents, Mr. and Mrs. George Allen and her Mother.	
Sam Scott	25.00

## HISTORICAL EVENTS

Honors which have come to Hawfields within recent years:

## COMMISSIONERS TO THE GENERAL ASSEMBLY

- 1925—REV. M. E. HANSEL, Pastor of Hawfields Group of Churches.  
 1927—Ruling ELDER R. W. SCOTT.  
 1928—Rev. N. N. FLEMING, Pastor Hawfields Group of Churches.  
 1929—Ruling ELDER JAMES P. KERR.  
 1936—The Diamond Jubilee Meeting of the Assembly, Ruling  
 ELDER E. C. TURNER.  
 1939—Ruling ELDER W. KERR SCOTT and REV. N. N. FLEMING,  
 Pastor of Hawfields Church.  
 1946—REV. N. N. FLEMING.

## BOARD OF TRUSTEES.

Ruling ELDER ROBERT W. SCOTT, Member of Board of Flora Macdonald College.

- REV. N. N. FLEMING, Member Board of Trustees of Flora Macdonald College and Secretary of the Board since 1941.  
 MRS. N. N. FLEMING, Member of Advisory Board of Flora Macdonald College.  
 REV. A. V. GIBSON, Son of this Church, Member of Board of Trustees of Flora Macdonald College, and Member of the Executive Committee of the Board.

#### OFFICERS IN PRESBYTERY

- Ruling ELDER W. KERR SCOTT, Moderator of Orange Presbytery April 15, 1941.  
 REV. N. N. FLEMING, Permanent Clerk of Presbytery April 19, 1928.  
 REV. N. N. FLEMING, Stated Clerk of Presbytery since April 15, 1930.  
 REV. N. N. FLEMING, Moderator of Presbytery, September 10, 1935.  
 REV. N. N. FLEMING, Moderator of Presbytery, September 5, 1945.

#### OFFICERS IN PRESBYTERIAL

- MRS. N. N. FLEMING, President of Presbyterial 1932-35.  
 MRS. J. W. MANN (Esther Covington) President of Presbyterial 1939-41.  
 MRS. N. N. FLEMING Secretary of Synodical and Presbyterial. Home Missions in Presbyterial, 1929-31.  
 MRS. GEORGE BASON, Secretary of Literature, Presbyterial, 1940-42.  
 MRS. W. KERR SCOTT, Secretary of Christian Education and Ministerial Relief, Presbyterial 1943.

#### OFFICES IN YOUNG PEOPLE'S WORK

- NELLIE TURNER, Secretary of Young People's League of Orange Presbytery.  
 PEARL KIMREY, Secretary and later President Y. P. L. of Presbytery.  
 MARY ROSA FLEMING, Chm. Highway of Life Enrichment. Synod's Council.  
 MIRIAM SCOTT, President Y. P. League of Orange Presbytery.  
 HENDERSON SCOTT, Vice President Y. P. League of Orange Presbytery.

#### MUSIC—INSTRUMENTAL

In the early days of the church, the music was directed by a leader who "pitched the tune" and led the singing. Sometime during the pastorate of Rev. Calvin Morrow, 1874-1882 a reed organ was presented to the church by Dr. Billy Bason, whose daughter Miss Ida and Miss Rosa Sellars became the first organists.

Some of the members of the church were opposed to an instrument and stopped coming to church. The story was told by "Uncle Joe" Gibson, who was present when it happened, that one Sunday a snake crawled out of the organ. One of the men quickly killed it, and someone sent the message to those staying away, "Come on

back to church, the serpent is out of the organ." This organ was later exchanged for a larger instrument.

Later Mrs. Lizzie Hughes (R. W.) Scott raised money and purchased an upright piano to be used by the church and Hawfields school located about one mile from the church. This moving back and forth was hard on the piano.

In 1927 a new upright piano was secured and with the moving of all of Hawfields school to Alexander Wilson, three miles away, the old piano was left at the church.

When the Hammond organ was given by Mr. and Mrs. Ralph Scott in 1940, the church traded the old upright piano on a new upright Gulbransen piano which matched the organ console in size and finish, adding much to the beauty, and when used with the organ was very effective. The second (1927) piano was placed in the Bible class room to be used by the Young People.

The use of these instruments at the church has meant much to the community as well as to the church services.

Led by the Young People and Pioneer choirs the congregational singing has improved and become outstanding.

Today practically every home in the community has a musical instrument and the number of pianists equals the number of instruments.

## SPECIAL CELEBRATIONS

### ORANGE PRESBYTERY—150TH ANNIVERSARY

Sunday, September 5, 1920

Presbytery convened at 10:00 a. m. Devotional exercises were conducted by Rev. R. S. Arrowood.

Rev. W. R. Coppedge, of the Presbytery of Mecklenburg, and Rev. E. P. Bradley, of the Presbytery of Concord, were invited to sit as corresponding members and introduced to Presbytery. Rev. J. D. Huffham, D.D., of the Baptist church, was invited to sit as a visiting brother, and was also introduced.

Ruling Elder T. P. Johnson, of the Burlington church, appeared and was excused for tardiness and enrolled.

Presbytery took recess for five minutes.

After recess Presbytery came to order and according to a previously arranged program, entered upon the celebration of the One Hundred and Fiftieth Anniversary of the organization of the Presbytery of Orange, the Haw-



fields church being the place of the organization and this date the exact anniversary of the time. It is here noted that a very large congregation was present, more than filling the capacity of the building.

Rev. J. W. Goodman, a former pastor of the Hawfields church, read the Fiftieth Psalm and led the congregation in prayer.

Rev. Jonas Barclay, pastor of the Hawfields church, delivered a cordial and felicitous address of welcome, and introduced Rev. D. I. Craig, D.D., who preached a historical sermon, appropriate to the occasion, from Psalm 50:2, "Out of Zion, the perfection of beauty, God hath shined."

After Dr. Craig's address recess was taken till 2:00 p. m.

At 2:00 p. m. the Presbytery and the great congregation re-assembled and the program was carried out as prepared.

Rev. G. A. Wilson, D.D., a former pastor of the Hawfields church, read the forty-sixth Psalm and led in prayer.

Rev. H. G. Hill, D.D., delivered an address upon the topic, "A Progressive Presbytery."

After Dr. Hill's address the following ministers, who had been appointed to the service by their respective Presbyteries, brought warm and tender congratulations to the Presbytery of Orange, the Mother-Presbytery of the Synod: Rev. E. P. Bradley, of the Presbytery of Concord; Rev. H. G. Hill, D.D., of the Presbytery of Fayetteville; Rev. W. R. Coppedge, of the Presbytery of Mecklenburg, and Rev. Frank B. Rankin, who had been appointed by the Presbytery of King's Mountain, but could not be present, conveyed greetings by letter.

Rev. G. A. Wilson, D.D., and Rev. J. W. Goodman, former pastors of the Hawfields church, extended personal greetings. Rev. J. D. Huffham, D.D., of the Baptist church, was presented and extended personal greetings and interesting reminiscences of the past.

On motion, it was ordered that the address of Dr. Craig be printed in pamphlet form.

On motion it was ordered that when Presbytery adjourn it adjourn to meet at the call of the Moderator during the sessions of the Synod at Wilmington, N. C., in October, 1920.

The minutes of this session were read and approved. Presbytery adjourned to meet as ordered above and

was closed with prayer and the Apostolic Benediction by the Moderator.

D. I. CRAIG, *Moderator*,

JOHN R. HERNDON, *Permanent Clerk*.

Attest: D. I. CRAIG, *Stated Clerk*.

HAWFIELDS HOME COMING  
and DEDICATORY SERVICES of  
HISTORICAL and MEMORIAL TABLETS  
Sunday, June 4, 1922

HAWFIELDS PRESBYTERIAN CHURCH, Mebane, N. C.

REV. M. E. HANSEL, *Minister*

PROGRAM

11:00 a. m.—(Public Worship)

Sermon-----Rev. Herbert S. Turner, D.D., Staunton, Va.  
The Lord's Supper

12:30 p. m.—Lunch on Church Grounds

2:00 p. m.—(In Church)

Devotional Services

Address of Presentation-----Mr. J. Samuel White

Unveiling of Founders' Tablet-----Stephen Alexander White V.

Unveiling of Pastors' Tablet-----Miss Mary Watkins Baird

Dedicatory Address:

"Our Debt to the Ministry"--Rev. D. I. Craig, D.D., Reidsville

3:00 p. m.—(On Cemetery Lawn)

Singing-----By Selected Negro Choir

Paper: "Slavery in the Hawfields"--Read by Hon. Robt. W. Scott

(Written in 1887 by the late Stephen Alexander White,  
former Elder of Hawfields Church)

Unveiling of Slave Monument-----Master James Scott Albright

Fraternal Address: "Our Future"--Rev. Byrd R. Smith, Greensboro

INSCRIPTIONS ON THE BRONZE TABLETS

PRESENTED BY THE FAMILY OF STEPHEN ALEXANDER WHITE

AND DEDICATED BY HAWFIELDS PRESBYTERIAN CHURCH

JUNE 4, 1922

1. Founders' Tablet

Erected to the Glory of God and in memory of Rev. Henry Patillo,  
First Pastor of Hawfields Church, and his associates, who organ-  
ized the Presbytery of Orange, September 5, 1770, in this Church.

REV. HENRY PATILLO, *Moderator*

REV. DAVID CALDWELL, *Stated Clerk*

REV. HUGH MCADEN

REV. JOSEPH ALEXANDER

REV. JAMES CRISWELL

REV. HEZEKIAH BALCH

REV. HEZEKIAH JAMES BALCH

"The righteous shall be in everlasting remembrance."

Psalm CXII, 6.

## 2. Slave Tablet

In memory of the faithful slaves, many of whom were members of Hawfields Presbyterian Church and are buried in this cemetery.

*"Be thou faithful unto Death and I will give thee a crown of Life."*

Revelations 2:10

## 3. Hawfields Pastors' Tablet

Erected to the Glory of God and in honor of the Pastors who have served Hawfields Presbyterian Church.

Unknown Missionaries .....	1755-1765
Henry Patillo .....	1765-1774
John De Bow .....	1777-1784
Jacob Lake .....	1784-1792
William Hodges .....	1793-1800
William D. Paisley .....	1801-1818
Ezekiel B. Currie .....	1819-1842
Anderson G. Hughes .....	1843-1873
Calvin N. Morrow .....	1874-1882
Samuel H. Chester .....	1884-1889
Goodrich A. Wilson .....	1890-1891
R. W. Culbertson .....	1892-1906
Benjamin W. Mebane .....	1906-1911
James W. Goodman .....	1912-1917
Jonas Barclay .....	1917-1920
M. Ernest Hansel .....	1921-

*"Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."*

I Timothy, V 17

OCTOBER 28, 1946

## DEDICATION OF SUNDAY SCHOOL BUILDING AND MEMORIAL

Presbytery joined with the congregation of Hawfields church and visitors in Special Services.

The Rev. J. S. Garner presided over the special services dedicating the new Sunday School Building. The services were introduced with devotional services. Rev. J. S. Garner then introduced Mr. E. S. Parker, of Greensboro, who made an address presenting the new building, which is a memorial to the late Stephen Alexander White, an honored elder of the church, given by his children.

By E. S. PARKER, JR., Greensboro, N. C.

*Mr. Moderator, Members of Orange Presbytery, and more particularly, Members of the Congregation of Hawfields Church:*

In all history, sacred and profane, in so far as my reading informs me, there is but one instance recorded

where Jehovah in words gave to man the opportunity of choosing what gift should be bestowed upon him.

To that man Jehovah spoke and said :

*"Ask what I shall give thee."*

*The man replied and said:*

*'Give me now wisdom and knowledge'."*

Jehovah did not directly and entirely approve this choice, but said, "Thou has not asked riches, wealth, or honor; not the life of thine enemies, neither long life," and because the man had not yielded to the entirely human impulse to ask these things, He granted the request.

The subsequent history of Solomon's life convinces us that he did not select the best gift.

While Jehovah has not directly spoken to others, yet we know that to everyone is given the power to choose, and that to everyone, from the God who has the power to bestow, comes the question, "Ask what I shall give thee?"

This question came in early life to Stephen Alexander White, and his subsequent life, known of men, convinces us that he chose more wisely than Solomon.

He chose that which, for lack of better words, I will define in two words as "Christian Character."

After this choice, in youth and middle age, and when he was burdened with years, he built upon this foundation, and when he went hence, he left it as a priceless heritage to his children. In early manhood he married, and, truly, his wife aided in building the super-structure that made Stephen Alexander White a man among men.

Just here I am certain you will pardon a personal word; Yonder in Mebane there today sits the lovely, winsome woman who wrought with Stephen Alexander White through the years that he lived and worked and who, together with Stephen Alexander White, trained their children. Because of the burden of years, she cannot be with us in person today, but her spirit and her thoughts are here. One of the sweetest things that come to me in my life is the fact that she called me her friend.

I will not speak of the living children of Stephen A. White; they are with us and we know them. Among their friends and neighbors here, in the State of North Carolina, and beyond the confines of this State, when those children are spoken of, men do not refer to the great business and magnificent manufacturing plant they have built and erected, but wherever they are discussed and



referred to, men speak of their honesty, their integrity and their Christian character. I hear it, and I know of the goodly heritage which was theirs and upon which they built.

Surely, though, I can speak as I would of the dead, and you know that I refer to your and my friend, David A. White.

If Abou ben Adem's dream was a reality, then when the angel came to write the names of those who loved their fellowmen, Dave White's name would surely have headed the list, and when the next night the angel wrote the names of those whom "the Lord doth love," surely Dave White's name would have "led the rest." It seems to me that almost weekly I hear men—strong men—refer to Dave White, and they admired him, they loved him, because of the man that he was. Truly upon the foundation of Christian Character that he took as a heritage from his good father, he built the super-structure of true manhood that more than wealth, more than position, draws all men and challenges the admiration and love of everyone. If I had had the writing of his epitaph, I would have changed the author's words slightly and would have carved upon his tomb these words:

*"An honest man here lies at rest,  
As e'er God with his image blessed.  
The friend of man, the friend of truth,  
The friend of age, the guide of youth,  
Few heads with knowledge were so informed;  
In another world he lives in bliss,  
While on earth he made the best of this."*

It was not my privilege to know Stephen Alexander White well. I remember him as an old man, but I know that he was the friend of my honored father, and I know what my father and others thought of him and said of him. He was a man of positive convictions, and, because he was the man that he was, because of the life that he led, he was honored of his fellow men and was called by his County and his State to serve in positions of trust. He did not devote his life to self-aggrandizement, but he built for the future and his life and the life of his children after him have proven the truth, "These things shall be added unto you."

You, perhaps, have heard it before, but it is so fitting and so well expresses the life and the work of Stephen Alexander White that I want to read you this poem:

*"An old man traveling a lone highway,  
Came at the evening cold and gray  
To a chasm deep and wide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him,  
But he turned when safe on the other side  
And built a bridge to span the tide.*

*"'Old man,' said a fellow pilgrim near,  
'You are wasting your strength in building here,  
Your journey will end with the ending day,  
You never again will pass this way;  
You've crossed the chasm deep and wide,  
Why build you the bridge at eventide?'*

*"The builder lifted his old gray head.  
'Good friend, in the path I've come,' he said,  
'There followeth after me today  
A youth whose feet must pass this way.  
This chasm that was as naught to me,  
To that fair youth may a pitfall be;  
He, too, must cross in the twilight dim,  
Good friend, I am building the bridge for him'."*

Because of the life he lead, because of what he taught by precept and example, his children could not have chosen a more fitting memorial than the Sunday School rooms which they have built and which they are giving to the old Hawfields Church as a memorial to him. It is a place where the youth of the community he loved and served can be trained in the first principles, can be encouraged to lay the foundation upon which to build the structure which I have ill-defined—though I know of no other words to express it—and which I have called Christian Character.

And now, exercising the high privilege conferred upon me by his children, and on behalf of these children, I present to the members of Hawfields Church this building erected as a memorial to Stephen Alexander White, and I present it impressed with a great trust. It is dedicated for the purpose, and only for the purpose, to be perpetually used for training youth to walk the path laid out and traveled by Stephen A. White—the path that leads to the building and completion of the greatest temple that can be erected on earth, Christian Character.

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This impressive address was followed by an address by W. Kerr Scott, receiving the Sunday School Building on behalf of the Hawfields church.

SPEECH OF ACCEPTANCE OF HAWFIELDS  
SUNDAY SCHOOL BUILDING

Nothing is more touching than to receive a gift from a friend or neighbor, especially when this gift comes unexpectedly, unsolicited and is so much needed.

A few months ago, all the several classes of the Sunday School were taught in the main part of the building. So many separate classes in one big room created noise, confusion and inattention at class. Now we have a room for every class, each room equipped according to the need of its pupils. It is my privilege personally to teach a group of young men and we find it a great advantage to be in our own room where the lessons may be freely discussed without fear of disturbing other classes or the annoyance of being disturbed by them and when we see the steady stream of faces going into their classes each Sunday morning, we know that the building is already serving the community well.

Perhaps the greatest good so far that has come to us from this gift is that it has aroused our community spirit. When it was first learned that an offer of \$10,000 had been made for building a Sunday School room provided we raise \$2500 to put the main building in order, it was generally thought that we could not do it. General depression in agriculture had hit this community hard.

In the past few years we had witnessed marked improvement in our system of roads. Also our school system was reorganized until we had a standard, consolidated rural high school. The church had stood still. It seemed as though a direct challenge had come as to whether the Church should again take the lead or be forced into decadence.

In due time the congregation was called on to bring gifts to raise the amount needed. It was wondered what would be the result. Like the children of Israel wandering in the wilderness when the time came to equip their first tabernacle, so came we "Every one whose heart stirred him up and every one whom his spirit made willing" until we had more than enough to do the work required of us.

The temporary program of placing the church in order is now in the past, but we feel that it is not the end of good that has come from the challenge made to us by the White family. It has given to us a new hope, a new courage; it has revealed to us a new vision. Already we are looking to the time when this community shall have an ample endowment fund to employ a pastor

for all his time and to the time which this Church shall have gained such local strength that the congregation can support its own pastor, this fund then to be used to secure an assistant pastor, community nurse or endow a room in a hospital for the use of any sick in the community.

We thoroughly appreciate the good that the building has already done and will continue to do so long as it shall stand. We feel that the aroused community spirit and the new vision given will aid us in doing greater things.

The Whites are our friends, our neighbors and our kinsmen and to them we extend the gratitude of our community for a gift that will bless us through the ages.

W. KERR SCOTT.

Haw River, N. C., 1926.

Rev. N. N. Fleming was introduced and invited to sit as a visiting brother.

Rev. S. M. Rankin, the Moderator, then introduced Dr. W. T. Whitsett, who gave a splendid historical address. Dr. A. R. McQueen brought greetings of Synod and Fayetteville Presbytery and gave an address on some Presbyterian achievements.

Mr. W. F. Carter of Mount Airy, brought the greetings of Winston-Salem Presbytery, the daughter of this Presbytery.

Rev. R. W. Culverson brought the greetings of Mecklenburg Presbytery.

A letter was read from Rev. C. W. Robinson expressing regret at his inability to be present because of sickness.

The Presbytery then took recess till 2:30 p. m.

At 2:30 Presbytery assembled in the Cemetery and was called to order by the Moderator.

Mr. Banks H. Mebane presented to Orange Presbytery a monument marking the site of the second Hawfields church and the place where Presbytery was organized in 1770.

It was received on the part of Presbytery by Rev. R. M. Williams.

Presbytery then assembled in the church for the conduct of the regular business.

Rev. A. R. McQueen, of Fayetteville Presbytery, was introduced and invited to sit as a visiting brother. Dr. W. T. Whitsett was also introduced.



Rev. N. N. Fleming presented a certificate of dismission from Albemarle Presbytery and after the usual examination was received and enrolled as a member of this Presbytery.

Calls from the Hawfields and Bethlehem churches for the pastoral services of Rev. N. N. Fleming were read and referred to the Committee on Calls and Supplies.

Rev. C. E. Hodgin reported for the Standing Committee on Calls and Supplies as follows:

A call has been placed in our hands from the Hawfields church for the pastoral services of Rev. N. N. Fleming, Jr., promising him a salary of \$1,000.00 per year, and the use of the Manse.

Also a call from the Bethlehem church for the pastoral services of Rev. N. N. Fleming, Jr., promising him a salary of \$400.00 per year. The division of time of the pastor to be arranged by the churches and the pastor.

Your Committee understood that there has been a mistake in the terms of the Bethlehem call. The salary promised should be \$425.00 instead of \$400.00.

We recommend that these calls be placed in Mr. Fleming's hands and that the Bethlehem church be permitted to change the terms of its call to \$425.00 per year.

We recommend also that Mr. Fleming be permitted to supply the Saxapahaw church for two services per month, the time for the service to be arranged by the church and the pastor.

Respectfully submitted,

C. E. HODGIN, *Chairman*.

Rev. M. S. Huske reported for the Committee on Installations. His report was adopted.

That the following be a commission to install Rev. N. N. Fleming as pastor of Hawfields and Bethlehem churches: Rev. J. S. Garner to preside and propound questions and charge congregation. Rev. J. M. Millard to preach sermon, and Ruling Elder J. S. White to charge the pastor. Alternates: Rev. Jonas Barclay and Ruling Elder S. G. Morgan.

Time: Fourth Sunday in November at 3:00 p. m., at Bethlehem and 7:30 p. m. at Hawfields.

That the quorum of each Commission shall be one Minister and one Ruling Elder.

M. S. HUSKE, *Chairman*.

On motion of Rev. R. M. Williams, the Stated Clerk

was directed to write a note of thanks to Mrs. Lily Morehead Mebane, expressing our appreciation of the gift of the monument presented by her today.

Messrs. W. E. White, R. W. Scott and Rev. J. S. Garner were elected a committee to have published, if possible, the addresses delivered today.

The Committee on Resolution of Thanks made the following report, which was adopted by rising vote:

The Presbytery of Orange by rising vote hereby expresses to the members of Hawfields Presbyterian church their appreciation of the kind hospitality and delightful entertainment provided during the meeting of the Presbytery.

We pray God's richest blessings to rest upon and abide with them in their church life and in their homes.

That a copy of this resolution be read from the pulpit at the next service.

W. E. HARROP, *Chairman*.

The minutes of today's sessions were read and approved.

After singing "Blest Be the tie" Presbytery adjourned with prayer and the Apostolic benediction to meet in the First Church, Burlington, December 7th, at 2.00 p.m.

S. M. RANKIN, *Moderator*.

JONAS BARCLAY, *Permanent Clerk*.

*Attest*—C. P. COBLE, *Stated Clerk*.

## HAWFIELDS HOME COMING

And DEDICATION SERVICES OF SERVICE PLAQUES

SUNDAY, MAY 16, 1943

Hawfields Presbyterian Church, Route 1, Mebane, N. C.

REV. N. N. FLEMING, *Pastor*

Morning Service, 11:00 A. M.

Organ Prelude—"In a Monastery Garden"-----Ketelbey  
(Arranged by Hugh Ware)

Processional—"Make a Joyful Noise Unto Jehovah"-----Berge  
Doxology

Invocation and Response

Hymn—"All Hail the Power of Jesus Name"-----No. 8

Announcements

Offering

Offertory Response—"We Give Thee But Thine Own"

Solo—"The Holy City"-----Adams

Sung by Bill Kirkpatrick

Scripture Lesson

Prayer

Hymn—"Breathe On Me, Breath of God"-----No. 116

Sermon by the Pastor

Prayer

The Lord's Supper

"Blest Be The Tie That Binds"

Benediction

Fellowship Hour and Lunch in Family Groups 12:45 P. M.

#### Announcements

The Offering Today goes for our Defense Service Council—our work among our Service Men.

At 8:00 this evening we will have our Installation Service for the Officers of our Young People of the Church. This service will be conducted by our Adult Adviser, Miss Nellie Turner.

The Vesper Service will be led by Miss Mary Rosa Fleming.

The Young People's Choir will meet with Mrs. Hughes Scott on Wednesday at 8 P. M.

The Woman's Auxiliary will meet at the Manse Wednesday at 2:30 P. M.

The Regular Monthly Business Meeting of the Officers will be held with Mr. and Mrs. W. Kerr Scott tomorrow night, May 17th, at 8 o'clock.

#### Afternoon Service, 2:15 P. M.

Invocation

Response—"Let the Words of My Mouth"---Sung by Junior Choir

Hymn—"Our God, Our Help In Ages Past"-----No. 47

Responsive Reading—Psalm No. 46

Anthem—"All, All Is Well"-----*Alfred Wooler*  
Sung by The Junior Choir

Presentation of the Service Plaques-----By the Pastor

Response-----Mr. Albert Gibson

Dedicatory Prayer-----The Pastor

Hymn—"God Bless Our Native Land"-----No. 363

Presentation of the Speaker-----Hon. W. Kerr Scott

Dedicatory Message—"The Responsibility Of The Church In Time  
Of War"-----Our Governor, Hon. J. Melville Broughton

Hymn—"Bless our Sons Today"

Benediction

1 7 7 0

1 9 4 5

THE ONE HUNDRED AND SEVENTY-FIFTH ANNIVERSARY  
OF THE ORGANIZATION OF

THE PRESBYTERY OF ORANGE

HELD AT HAWFIELDS PREBYTERIAN CHURCH,  
Route 1, Mebane, N. C.,

On Wednesday, September 5, 1945

RULING ELDER HOLLAND MCSWAIN, *Moderator*  
REV. N. N. FLEMING, *Stated Clerk*

PROGRAM

Morning Session—9:30 A. M.

Business Session

Presbytery Called to Order by the Moderator and Constituted with  
Prayer

Roll Call

Election of Moderator and Temporary Clerk

Adoption of Program

Reading of Communications

Appointment of Standing Committees—Installations, Nominations,  
Thanks

Report of Committees:

Assembly's and Synod's Home Missions-----Rev. W. A. Pate

Pres. Home Missions----Revs. J. M. Millard and C. E. Hodgkin

Educational Institutions-----Rev. J. S. Cook

Orphans' Home-----Rev. J. P. H. McNatt

Christian Edu. and Ministerial Relief-----Rev. W. M. Baker

Religious Education-----Rev. Frank S. Jones

The Address of Welcome-----Hon. W. Kerr Scott

Hymn—"Our God, Our Help In Ages Past"—No. 47

The Historical Sketch of Hawfields Church----Mrs. W. Kerr Scott

Anthem—"The Holy City"-----Hawfields Choir

The Sermon-----Rev. N. N. Fleming

Memorial to Rev. C. L. Wicker-----Rev. E. E. Gillespie, D.D.

The Communion Service—Led by the Moderator and

Pastor of Hawfields Church

Closing Prayer

Recess

Afternoon Session—2:00 P. M.

Opening Hymn—"All Hail The Power of Jesus Name"—No. 8

Prayer

Recognition of Visiting Sons of Presbytery and Others

Reception of Candidates, Licensures, Ordinations, Reception  
of Ministers

Greetings:

From the General Assembly-----Rev. H. V. Carson, D.D.

From the Synod of N. C.-----Moderator, Rev. H. R. McFayden

From the Presbytery of Albemarle-----Rev. F. Hubert Morris

From the Presbytery of Concord--Rev. W. L. Lingle, D.D., LL.D.

From the Presbytery of Fayetteville----Rev. John Walter Mann

From the Presbytery of Granville-----Rev. Kelsey Regan, D.D.



From the Presbytery of King's Mountain---Rev. W. S. Patterson  
 From the Presbytery of Mecklenburg---Rev. J. M. Walker, D.D.  
 From the Presbytery of Wilmington-----Rev. A. J. Howell  
 From the Presbytery of Winston-Salem----Rev. Fulton C. Lytle  
 Hymn—"God Bless Our Native Land"—No. 363  
 Historical Address—"Presbyterianism and Civil Religious Liberty"  
 By Rev. Walter L. Lingle, D.D., LL.D.

Unfinished Business of Presbytery:  
 Report of Com. on the Minister and His Work---Rev. M. S. Huske  
 Report of Supervisory Committee-----Rev. M. S. Huske  
 Report of Treasurer of Presbytery-----Rev. C. E. Hodgkin, D.D.  
 Report of Standing Committees  
 Place of Next Meeting  
 Read and Approve Minutes  
 Adjourn  
 Closing Hymn—"Blest Be The Tie That Binds"—No. 160  
 Prayer and Benediction

#### PROGRAM COMMITTEE

Rev. N. N. Fleming-----Stated Clerk, Pastor of Hawfields  
 Rev. E. E. Gillespie, D.D.--Synod's Superintendent Home Missions  
 Rev. C. E. Hodgkin, D.D.----Pres. Superintendent Home Missions  
 Rev. N. R. Claytor, Pastor  
 Milton, Red House, Gilead, and Community Churches  
 Holland McSwain, Moderator of Presbytery  
 and Ruling Elder in Griers Church  
 W. Kerr Scott-----Ruling Elder in Hawfields Church  
 J. Sam White-----Ruling Elder in Mebane Church

#### DIRECTORY 1946-1947

REV. N. N. FLEMING, *Pastor*

Route No. 1, Mebane, N. C., Tel.: Burlington "County" 6612  
 Mrs. Hugh Scott, Organist—Mrs. N. N. Fleming, Director of Choir

#### THE SESSION

REV. N. N. FLEMING, *Moderator*

H. A. SCOTT, <i>Clerk</i>	J. J. FENTON, JR.
J. E. COVINGTON	D. W. MCPHERSON
J. W. COVINGTON	J. CLAY WILSON
E. J. EVANS	W. KERR SCOTT

#### BOARD OF DEACONS

1947

H. C. DOSS	A. H. SCOTT
JOHN D. KIMBREY	W. C. HOLMES

1948

R. H. SCOTT, <i>Chm.</i>	B. C. COVINGTON,
C. D. COVINGTON	Sec. Stewardship
	J. S. GILL

1949

A. W. HOLMES, <i>Treas.</i>	R. C. MEBANE
G. S. BASON, <i>Tr. Benev.</i>	HENRY WEBSTER
ODELL SMITH	

Life Deacons—J. M. Baker and James Covington  
 Foreign Missions—Share in Lubondai Station, Africa.

## TRUSTEES OF THE CHURCH

W. KERR SCOTT  
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## TRUSTEES OF CEMETERY FUND

HENRY A. SCOTT  
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TRUSTEES OF 175th ANNIVERSARY AND PERMANENT  
ENDOWMENT FUND

W. KERR SCOTT  
S. A. WHITE  
R. H. SCOTT

## THE SUNDAY SCHOOL

H. C. Doss, Superintendent  
E. J. Evans, Assistant Superintendent  
R. C. Mebane, Secretary  
J. W. Farrell, Jr., Assistant Secretary  
Miss Marie Webster, Pianist  
Mrs. F. M. Dixon, Superintendent Cradle Roll  
Mrs. C. D. Covington, Treasurer and Superintendent

## Beginners Department

Religious Education Committee: D. W. McPherson,  
Mrs. J. E. Covington, Mrs. J. T. Dixon,  
Mrs. A. H. Scott

## THE WOMAN'S AUXILIARY

Mrs. R. C. Mebane, President  
Mrs. L. R. Webster, Vice-President  
Mrs. A. H. Mann, Secretary  
Mrs. A. L. Turner, Treasurer  
Mrs. W. Kerr Scott, Historian

## SECRETARIES OF CAUSES

Mrs. J. J. Fenton, Foreign Missions  
Mrs. George Rowland, Assembly's Home Missions  
Mrs. L. R. Webster, Christian Edu. and Min. Relief  
Mrs. J. T. Dixon, Religious Education  
Mrs. C. D. Covington, S. and P. Missions  
Mrs. R. H. Scott, Ed. Insts. and "Key Woman"  
Friends of Seminary  
Mrs. N. N. Fleming, Spiritual Life  
Mrs. W. P. Idol, Literature  
Mrs. F. M. Dixon, Christian Social Service  
Mrs. H. C. Doss, Pastors' Aid  
Mrs. Roy Evans, Social Activities  
Mrs. E. J. Evans, Orphans' Home Work

## CIRCLE CHAIRMEN

No. 1—Mrs. C. D. Covington      No. 3—Mrs. H. C. Doss  
No. 2—Mrs. J. J. Fenton      No. 4—Mrs. J. H. Phillips  
No. 5—Miss Jean Mann

FELLOWSHIP GROUPS

Young People—Miss Alma Covington, Adult Advisor  
Henderson Scott, President      Jim Covington, Vice-President  
Margaret Graham Scott, Sec.      Thad Doss, Treasurer  
Joan Turner, Pianist

HIGHWAY CHAIRMEN

Ruby Lea Webster, Life Enrichment  
Nannie Gibson, Beyond the Seas  
Robert Scott, Into the Homeland  
Marie Webster, Enlistment and Training  
Jean Mann, Learning  
Ruth Atkinson, Stewardship  
Becky Fenton, Comradeship

Pioneers—Mrs. N. N. Fleming, Adult Adviser  
Edna Louise Isley, President      Peggy Covington, Vice-Pres.  
Billy Scott, Secretary

Sermon by Moderator, Rev. N. N. Fleming, Sept. 5, 1945

175th Anniversary of Orange Presbytery

### THE ASSURANCE OF SUCCESS

*"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."* Zechariah 4:6.

At the meeting of Hanover Presbytery April 26, 1770, "The Presbytery agree to appoint Mr. Alexander to carry the following letter to Synod: 'To the Revd. Synod of New York & Philadelphia [the Old and New Sides had united some 2 years prior to this letter], Revd. Fathers and Brethren, the Distance we live from the usual Session of the Presbytery of Hanover, and the impossibility thence arising of our regular Attendance on it; our living in the province of N. Carolina, where the Affairs of Church and state require our acting with that Vigor, Unanimity & Authority, which is impossible for us to do in our present single & detached Situation, renders it indispensably necessary for us to apply ourselves to the Revd. Synod, requesting that we may be erected into a Presbytery by the name of the Presbytery of Orange, the name of the County in which two of our Members are settled; and that our first meeting may be at Hawfields on the first Wednesday of September next ensuing. We flatter ourselves that the Revd. Synod will at once comprehend the expediency of complying with the Requisition, and therefore shall wave every Argument, which if necessary, will be represented by our Brother Mr. Alexander in its favor, who waits on you with this. Praying that the Divine Wisdom may preside amongst you, We are, Revd. Sirs, Your dutiful Sons, affectionate Brethren, and most humble Servants, David Caldwell, Hugh McCadden, Joseph Alexander, Henry Pattillo, Hezekiah Balch, James Creswell.'" [Records of Hanover Presbytery, typed copy, 1755-1786, p. 154-5].

In the Minutes of the Synod of New York and Philadelphia, May 24, 1770, we find the following:

"The Synod agree to grant the prayer of the said petition, and the Rev. Hugh McCadden, Henry Pattillo, James Criswell, Joseph Alexander, Hezekiah James Balch and Hezekiah Balch, are erected into a Presbytery, to be known by the name of the Presbytery of Orange, in North Carolina, and that their first meeting be at Hawfields the first Wednesday of September next, and that the Rev. Henry Pattillo open the Presbytery with a sermon." [Records of the Presbyterian Church, p. 409].



Accordingly on Wednesday, September 5, 1770, seven ministers, Rev. Henry Pattillo, pastor of Hawfields, Eno and Little River Churches; Rev. David Caldwell, pastor of Alamance and Buffalo (G) Churches; Rev. Hugh McCadden (McAden), pastor of Red House (Middle Hyco), and Greers (Upper Hyco); Rev. Joseph Alex-



REV. NATHAN NEELY FLEMING

(Pastor Hawfields, Bethlehem, and Supply of Saxapahaw Churches (Group)—November 28, 1926-June 1, 1931.

First Full Time Pastor Hawfields Church, June 1, 1931—

ander, pastor of Sugar Creek; Rev. James Criswell (Creswell), Nutbush, Grassy Creek, Lower Hico; Rev. Hezekiah James Balch (seemingly added by Synod as his name does not appear in the petition), pastor of Poplar

Tent and Rocky River Churches; and Hezekiah Balch, who had been ordained in March, 1770 (received New Castle Presbytery, perhaps as Licentiate. He emigrated to Tennessee).

Mr. Pattillo was Moderator and preached the opening sermon, and Rev. David Caldwell was elected Stated Clerk.

Thus Orange Presbytery was the 17th to be organized after the subdivision of the Presbytery of Philadelphia. The Presbytery of South Carolina, 1768, was a Presbytery in South Carolina and Georgia, and had no ecclesiastical connection with the Synod of Philadelphia and was dissolved, the present Presbytery of South Carolina being organized in 1784. Today Orange is outranked in age only by Philadelphia, New Castle, New York, and New Brunswick in the Northern Assembly, and is the oldest of the existing 87 Presbyteries of the Southern Assembly.

Today, 175 years from the date and day, with a space covered by 351 Stated and an unknown number of Called and Adjourned Meetings (Orange had three Stated Sessions in 1937, but only two Moderators that year) during which time some 484 ministers have been received, many candidates trained; to 1908 fifty-four Licentiates but not ordained; hundreds of Churches in that time organized, and thousands brought into the Kingdom; having colonized until the Synod has over 103,000 and Orange still 14,460; forty-five Ministers and sixty-six Churches, we meet to celebrate that day, pay our tribute of respect to those who have wrought in the past, give thanks to Almighty God for His blessings and dedicate ourselves to the task ahead of us.

As the one chosen to preach the sermon today, I have found myself at a loss for a text, so many could fit the occasion. I could wish that I knew what Henry Pattillo used back there. Perhaps we have thought that those early Ministers preached mostly on deep theological subjects, and yet I find in searching the early records where the Minister was appointed to preach the Presbyterian Sermon on "Domestic Missions." Perhaps then Henry Pattillo may have taken as his subject, as he faced a "territory which extended," says Dr. D. I. Craig, "indefinitely to the South and West from the Virginia boundary, but practically only the State of North Carolina East of the Blue Ridge and the upper part of South Carolina were occupied by its Ministers," "*There remaineth yet very much land to be possessed,*" Jos. 13:1, or "*Speak*

*to the Children of Israel that they go forward,"* Ex. 14: 15, or Acts 1:8, "*But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth,"* or the great Commission; or he might have chosen our text for today, "*Not by might, nor by power, but by My Spirit, saith the Lord of hosts."* Zec. 4:6.

Somehow I feel that we should say that as we think of God's blessings upon us during these past 175 years, and this should be our confidence as we face the future.

#### A RESUME OF ISRAEL'S HISTORY

For 70 years Israel had been in captivity in Babylon, where they had been carried by Nebuchadnezzar. Here under the varying fortunes which came to them they had been tested, tried and sifted.

1. Their love for idol worship had been erased and no matter what other sins they might commit they seem to have been cured of this.

2. By having the Temple and temple worship taken from them, they had come to value these privileges as never before.

3. There had been a turning of the people to the word of God and to God.

4. From the best of the land out of the fiery testing had come such men as Daniel and his three friends.

5. And now that God has prepared the people, He prepares the way for them to go back. Nebuchadnezzar has learned that the Most High God rules in Heaven. Belshazzar has been found wanting, and has learned that he chiefly lacks worshipping the true God "in whose hand thy breath is, and whose are all thy ways."

God moves upon the heart of Cyrus, and the people are permitted to go back. 50,000 of the choicest, led by Joshua and Zerubbabel, make the journey.

Upon a newly erected altar they are soon worshipping God. The feast of Tabernacles is observed. The foundation of the Temple is laid and then a mixed multitude wants to help. The work is delayed; false reports are sent; fifteen years pass; the work still lags; then God sends His messengers and this is one of His messages: "*Not by might, nor by power, but by My Spirit, saith the Lord of Hosts,"* and so much are they encouraged by the message and its interpretation (that all obstacles, mountains high though they may seem, shall become a plain before Zerubbabel; that he who began the work



shall finish it; that the Spiritual is supreme over the material) that within six years the work is finished.

#### CREATION

Not alone here, but all the Bible speaks the same truth. Creation! Some time ago I was plowing my garden when a stranger drove into my yard. As I came to the end of the row he was waiting, and after speaking to me, offered me a pamphlet which he "hoped I would read." As I talked to him I looked for the name of the author or organization which printed it, and soon found the word "Watch Tower." I handed it back, saying I did not care for it. "Why," said he you have not read any of it yet." "No," I replied, but I have read some by the same group, and do not care for it." "What's wrong with it?" he wanted to know. "Well," I said, "It does not mention the Holy Spirit." "But maybe," said he, "The Holy Spirit was not supposed to be mentioned." "The book is entitled 'Creation,' and in Genesis we read, "And the Spirit of God moved upon the face of the waters, and God said let there be light, and there was light." "You must be a preacher," he said. "I am," I replied, and without waiting for more he drove off.

Creation! "Not by might, nor by power, but by My Spirit."

May I change one line of a verse?:

*"A fire mist and a planet,  
A crystal and a cell;  
A jelly fish and a saurian,  
And a cave where the cave-men dwell,  
Then a sense of love and beauty;  
A face turned from the clod,  
Some call it evolution—  
But you and I know it is God."*

#### EGYPTIAN BONDAGE

Israel not only had the record of God's creation, they knew of the deliverance from Egypt—"The battle of the Gods" Dr. J. B. Shearer used to call it—not by might of armed forces, nor by physical power, but it was God's deliverance; it was God's sparing the first-born; it was God's presence that Moses claimed; it was Jehovah, who would provide all they needed, that brought them into the promised land.

#### SENNACHERIB'S INVASION

Sennacherib had come with his insolent message, Hezekiah had gone to God in prayer about it, and—



*"Like the leaves of the forest when summer is green,  
That host with its banners at sunset was seen;  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strewn.*

*"For the angel of God spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleeper waxed deadly and chill,  
And the hearts but once heaved and forever were still.*

*"And the widows of Asshur are loud in their wail,  
And the curtain is rent in the Temple of Baal;  
For the might of the Gentile unsmote by the sword,  
Hath melted like wax at the glance of the Lord."*

#### WINNING THE WAR

A few months ago we were saying the same things. We were like Hezekiah, praying, asking God to give victory to the Allies; praying that we might be worthy to be trusted with victory. Many of us believe that God answered our prayers; that it was not by chance that the Germans, with all their ingenuity and skill, came so near and yet did not discover the atomic bomb; that Japan with its Emperor worship, did not have the custody of this terrible power entrusted to them, but that America and Great Britain, the most Christian nations of the earth, discovered it. "Not by might, preparation, tanks, planes, but by My Spirit." Let us thank God that it is even so.

#### WINNING THE PEACE

But our task is not completed. Over and over again we have heard, "We may win the war and yet lose the peace." Peace Plans—made, put into practice, followed through;—it will not be by might, nor by power, not navies, not armies, not squadrons of planes—but by His Spirit, and we must let that Spirit have sway in the lives of men. We lost the last peace we learn. Many feel that it was because the plans of Woodrow Wilson were not carried through. Perhaps Wilson's own words gave the cue—we forgot what he said: "Our civilization cannot be preserved materially unless it is redeemed spiritually." General MacArthur must have caught something of the same thought as he spoke last Saturday night of the necessity of the Spiritual being supreme, and reminded us that Japan should be led to "develop vertically, not horizontally."

#### THE WORLD BROUGHT TO THE PRINCE OF PEACE

After all our part today in this building of a new

world that shall be at peace, is to remember that it must be a world wherein dwelleth righteousness. How sorely the world needs rebuilding today, and how we need to pray for God's Holy Spirit to heal the world.

23,000,000 and more casualties in the earth, and more—these are only the dead, and wounded in body—many more sick in soul; one billion do not know Jesus; many who do profess, wounded in spirit; prejudice and hate. Not for a long time will we be able to reach the people of Japan—some are saying because of what they have suffered at our hands. Not for a long time will many here want to reach them. "I'll never give another cent for missions in Japan," some are saying. Well, missions is the cheapest way to insure peace—not to say the Christ-like way; but only by the Spirit can we do it.

Peter was prejudiced against Cornelius, but the Spirit broke down the wall of partition. Cornelius and Peter had prayed.

The early Church knew that it was powerless without that spirit:

3,000 at Pentecost. Power! What sort?

1. Organization. They had none.

2. Prophetic. "When shall the kingdom come? Wilt thou at this time restore the kingdom of Israel?" "It is not for you to know, but ye shall receive power after that the Holy Ghost is come upon you." The Spirit!

3. Elocution. An elocution teacher went to hear a noted evangelist to study his methods. As he came away some one said, "What do you think of his elocution?" "He doesn't need it," came the reply. "He has the Holy Spirit."

And what shall Orange Presbytery do?

I do not know how many unsaved people there were within the bounds of Orange Presbytery in those early days. They must not have been so very careful to stay within their bounds, for in 1815—the first statistical record I found—there were 10 Ministers, with 16 congregations. Ten years later there were 16 Ministers, but 30 congregations—almost doubled. In 1870 there were 95 Ministers with 194 Churches, with a membership of 14,375.

Today—

While in the eight counties comprising Orange Presbytery there has been a loss of over 7,000 in church membership in the last five years, (1940 of 400,368, only

142,765 were members of any church). In spite of the fact that Orange Presbytery, having given up some 20 Churches to other Presbyteries in the past 25 years, has nearly doubled in membership; yet last year our spiritual birthrate was less than  $3\frac{1}{2}\%$  (exactly 3.38%). What has been our trouble? Oswald Chambers in "My Utmost For His Highest" has a devotional message entitled "Don't Calculate Without God." Have we been trying to do without God?

Have you ever been down to the beach when the tide was out and looked at all the slime and ooze and filth along the shore and wondered what you could do about it, and then, later come back when the tide was in and seen what God did about it? Yes, there is slime and ooze and filth and wrong and sin in the world, and we feel helpless, but God can do something about it—

*"Like tides of the crescent sea beach  
When the moon is high and thin,  
Into our souls, high yearning  
Comes welling and surging in.  
Comes from the mystic ocean,  
Whose rim no foot hath trod;  
Some of us call it longing,  
But others call it God."*

#### INDIVIDUALS

After all our greatest concern is not for the billions in the world, not for the millions in the United States, the thousands in North Carolina, or for the hundreds in Orange Presbytery, but for the individual. After all, I can't do much for the world until I am right myself, and the final challenge of this day has to do with me.

#### AS FAR AS MY HOUSE

Sitting around the room the women of the Missionary Society were talking about what they planned to do to extend the Kingdom of God. After all but one had spoken an old woman, poor, poorly educated said, "I'm going to try to bring it as far as my house," and I—I'm going to try to let His Spirit have His way with me.

And it will be difficult. Paul found it so: "When I would do good, evil is present with me, and the good I would, I do not, and the evil I would not that I do." "O, wretched man that I am! who shall deliver me?" "I thank God through Jesus Christ our Lord." Rom. 7:19, 24, 25.

*"I can never do it alone,  
The waves run fast and high;  
And the fogs close chill around,  
And the light goes out of the sky;  
But I know that we two shall win—  
Jesus and I."*

*"Coward and wayward and weak,  
I change with the changing sky.  
Today so eager and bright,  
Tomorrow too weak to try;  
But He never gives in,  
So we two shall win—  
Jesus and I."*

—TEXT.



















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